Sarvastivada Literature

Anukul Chandra Banerjee

SARVĀSTIVĀDA LITERATURE

By

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PREFACE

It is fairly well-known that the School of Hīnayāna Buddhism, which became popular in Northern India in the early centuries of the Christian era and sometime before it, was Sarvāstivāda. Unfortunately, the literature of this school is wholly extinct in India. It is only from fragments discovered in Central Asia and elsewhere and from Chinese and Tibetan translations that it has been possible to present a workable picture of the career of this school in India. Yamakami Sôgen, Sylvain Lévi, La Vallée Poussin and a few other scholars touched upon the history and literature of this school incidentally. It was Profs. Stcherbatsky and Rosenberg who presented us with a comprehensive survey of the teachings of this school from Tibetan and Mongolian sources. Prof. N. Dutt utilized Masuda's translation of Vasumitra's history of the schools, the *Kathāvatthu*, *Abhidharmakośa* and *Tattvasaṅgraha* to present the fundamental teachings of this school as distinguished from those of the Theravāda.

In this work my object has been to bring together the results of researches made by scholars mentioned above and to supplement them by a close study of the Tibetan version of the Vinaya Piṭaka. I have utilized the Chinese versions of the Sūtra and Abhidharma texts and tried to present to my readers a complete picture, as far as available, of the history and literature of this school. It will be seen that the Sarvāstivādins possessed a literature, similar to, if not more extensive than, the literature of the Theravādins. Hitherto, it has been the practice to identify Hīnayāna Buddhism with Theravāda which had its home in Western and Southern India and Ceylon. It is high time therefore that it should be pointed out that, properly speaking, Sarvāstivāda should be given the credit of being the most popular school of Hīnayāna Buddhism in Northern India and it was the target of attack of the Mādhyamika and Yogācāra writers.

I take this opportunity to express my sincere gratitude to my revered teacher Prof. Nalinaksha Dutt, M.A., B.L., Ph.D., D.Litt. (Lond.) who provided me with facilities for work in various ways.

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ANUKUL CHANDRA BANERJEE

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PART I

SARVĀSTIVĀDA LITERATURE

CHAPTER I

ORIGIN AND GROWTH OF THE SCHOOL

Introductory

Different Buddhist Councils[1] were held from time to time to settle the disputes that arose among the monks after the demise of Buddha with regard to the interpretation of the principles of Dharma and Vinaya. These led to the origin of as many as twenty schools or more[2] within a few hundred years of the Mahāparinirvāṇa (passing away) of the Great Teacher, all claiming to have preserved his original teachings. The tenets of the different schools are recorded in the texts such as the *Samayabbhedavyūhacakra*[3], *Nikāyabbhedavibhaṅga-vyākhyāna*[4], *Samayabbhedoparacanacakrenikāyabbhedopadeśanasaṃgraha-nāma*[5], *Kathāvatthu*, *Milindapañha* and the like—of them the

1 *Buddhistic Studies*, ed. Dr. B. C. Law, pp. 26 ff, Dr. N. Dutt, *Early monastic Buddhism*, Vol. I, pp. 324 ff, Rockhill, *Life of the Buddha*, pp. 181 ff, *Le Muséon*, VI, pp. 213 323, tr. into English in the *Indian Antiquary*, 1908, *Encyclopaedia of Religion and Ethics*, Vol. IV, see Councils (Buddhist), *Cullavagga*, Chapts. XI, XII, *Dīpavaṃsa*, Chapts. IV, V, *Samantapāsādikā*, Introduction, *Mahāvaṃsa*, IV, *Bodhivaṃsa*, pp. 85 ff, Oldenberg's Introduction to *Mahāvagga*, XXIV, ff.

2 Compare the chart appended to p. 224 in *Early History of the spread of Buddhism and Buddhist schools* by Dr. N. Dutt, Yamakami Sôgen, *Systems of Buddhistic Thought*, pp. 100, 101 and also Rockhill, *Life of the Buddha*, Chap. VI, pp. 181-202.

3 See *A Complete Catalogue of the Tibetan Buddhist Canons*, ed. by Hukuju Ui and others, p. 630, No. 4138, P. Cordier, *Catalogue du fonds Tibétain*, pt. III, p. 414—the name given here is *Samayabbhedoparacanacakra*, and Bunyiu Nanjio, *A Catalogue of the Chinese translation of the Buddhist Tripiṭaka*, Nos. 1284, 1285 and 1286—the text is preserved in Chinese and Tibetan translations only—the Sanskrit orginals are lost.

It is translated from Chinese into English by J. Masuda in the *Asia Major*, Vol. II, 1925. There are two other translations from Tibetan into Russian: one by Wassiljew and another by Walleser.

4 and 5 *Ibid.*, p. 631, Nos. 4139 and 4140 respectively and Cordier's *Catalogue*, pt. III, pp 414, 415—these two are preserved in Tibetan translations

Samayabhedavyūhacakra is unique of its kind and as such is considered to be the most authoritative. The exact date of the origin of these schools has not definitely been ascertained as yet, but in the prefatory notes of the *Points of Controversy* by Shwe Zan Aung and Mrs. Rhys Davids, has been suggested a probable date, of which, however, there is no satisfactory corroboration.

Buddhism has two main branches, *viz.*, Hīnayāna and Mahāyāna; the former is sub-divided into Vaibhāṣika and Sautrāntika, and the latter into Mādhyamika and Yogācāra. Hīnayāna and Mahāyāna designated by modern scholars as Southern and Northern Buddhism respectively are untenable from the point of view of their geographical expansion[1]. They are also known as Śrāvakayāna or Pratyekabuddhayāna and Bodhisattvayāna respectively. In Hindu and Jaina philosophical works only four schools are mentioned. In Buddhist traditions, the Vaibhāṣikas were so called on account of their dependence on Vibhāṣā (commentary), the Sautrāntikas for recognising the Sūtras (original texts), the Mādhyamikas for laying emphasis on *madhyamā pratipad* (the middle course) only as authoritative. The Yogācāras were otherwise known as the Vijñānavādins on account of their holding Vijñānamātra as the ultimate reality.

The Vaibhāṣika school was at first known as the Sarvāstivāda. The term Vibhāṣā—it is to be remembered here—signifies a detailed explanation in accordance with the text as delivered by the Master himself. It will not be out of place to mention here in passing that the doctrines of the Vaibhāṣikas were in direct opposition to those of the Sautrāntikas who denied the existence of the past and future elements, but admitted the existence of the present only. Yaśomitra who very probably belonged to the Sautrāntika school wrote a commentary on the *Abhidharmabhāṣya* of Vasubandhu, criticising occasionally the Vaibhāṣika views. According to the Ceylonese tradition original Buddhism was divided into two primitive schools, Theravāda and Mahāsaṅghi-

only but portions of the *Nikāyabhedavibhaṅgavyākhyāna* have been translated into English by Rockhill in his *Life of the Buddha*, pp. 182 ff.

1 J. Takakusu, *A Pāli Chrestomathy*, p. XI.

ka; while according to the *Bhikṣuvarṣāgrapṛcchā*[1] and the Records of I-tsing[2] there were four original schools, *viz.*,—(1) Āryamūlasarvāstivāda, (2) Āryamahāsaṅghika, (3) Āryasammitīya and (4) Āryasthavira. The Chinese tradition[3] also maintains that Sthaviravāda and Mahāsaṅghika are the two principal schools out of which branched off the rest of the schools.

Traditions may differ with regard to the origin of the schools, but history tells us that almost all the schools with the exception of the Vaibhāṣika, Sautrāntika, Mādhyamika and Yogācāra mentioned above disappeared shortly after their appearance. We hear only of these four schools for a considerable period of time, having a large number of adherents to their credit[4]. There is no room for doubt that Sthaviravāda is the most primitive school of Buddhism. All the accounts record unanimously that a schism arose about a century after Buddha's Mahāparinirvāṇa, because of the efforts of some monks for the relaxation of the stringent rules current at the time which the orthodox monks were not ready to allow. The monks who deviated from the orthodox rules were later on called the Mahāsaṅghikas, while the orthodox monks were distinguished as the Sthaviravādins, Pāli Theravādins. It was "a division between the conservative and the liberal, the hierarchic and the democratic," Theravāda being the most conservative school preserving its doctrines in Pāli. Profs. Kern, Rhys Davids and others also maintain that the Pāli literature represents the doctrines of the Sthaviravāda School, The Ceylonese tradition gives the alternative name of Vibhajjavāda to Theravāda, but it will be observed that the

1 Rockhill, *Life of the Buddha*, pp. 183 fn. It is to be noted here that the name *Bhikṣuvarṣāgrapṛcchā* has been misspelt there as *Bhikshuvarbhagrapritstha.* The correct name *Bhikṣuvarṣāgrapṛcchā* (Tib. dge-sloṅ-gyi-daṅ-poḥi-lo-dri-ba) is found in P. Cordier's *Catalogue*, pt. III, pp. 416, 417, and *A Complete Catalogue of the Tibetan Buddhist Canons*, ed. by Hukuju Ui and others, p. 630, No. 4133.

2 Takakusu, *I-tsing*, pp. 7-8.

3 An introduction to the study of the Pātimokkha rules of the different schools by Lü Chüêng (Fêng Cho, Rev. Tśun-hou, Lui Ting-Chüan) *nei-Hsüeh*, Vol. III, Dec. 1926.

4 *JRAS.*, 1891.

term 'Vibhajjavāda' is applied to Sarvāstivāda or other sects as well. It is very likely that the term 'Vibhajjavāda' implied that the adherents belonged to the main sect with some special views, for which they distinguished themselves as 'Theravāda-vibhajjavāda' or 'Sarvāstivāda-vibhajjavāda'. The Sarvāstivāda school, with which we propose to deal, branched off from the Theravāda, the most orthordox school of Buddhism. It is the most widely spread group of schools in India. It is the school that continued to flourish widely long after the Pāli school had been cut off from its Indian home. It is to be noted that the Sarvāstivādin was also called the Hetuvādin and Muruntaka. The *Mahāvyutpatti*[1] gives two names of Sarvāstivāda, *viz.*, Mūlasarvāstivāda and Āryasarvāstivāda. According to a tradition the Sarvāstivādins were split up into four different schools, *viz.*, (1) the Mūlasarvāstivādins, (ii) the Dharmaguptas, (iii) the Mahīśāsakas, and (iv) the Kāśyapīyas. We have already pointed out that Tāranātha maintains that Vibhajjavādin sprang up out of this school (Sarvāstivāda). There is, however, another tradition[2] which maintains that this school was divided into seven sects. They are as follows: (1) Mūlasarvāstivādins, (2) Kāśyapīyas, (3) Mahīśāsakas, (4) Dharmaguptas, (5) Bahuśrutīyas, (6) Tāmraśāṭīyas, and (7) Vibhajjavādins. The *Dīpavaṃsa* (V, 47) points out that the Sarvāstivādins branched off from the Mahīśāsakas who are found to be a branch of the orthodox group, the Theravādins. It should, however, be remembered that the Vaibhāṣikas are identified with the Sarvāstivādins[3]. In the words of Yamakami Sôgen[4], "In later times, the so-called Vaibhāṣikas came to be identified with the Sarvāstivādins; and the two names became mutually interchangeable, although, properly speaking, the Sarvāstivādins originally formed a section of the Vaibhāṣikas."

The Sarvāstivādins, as well as the Theravādins, each have a literature of their own. The former claims the enormous Buddhist literature in Sanskrit to its credit, but it is a matter for deep regret that the works are preserved in Tibetan or Chinese translations. Many

1 Ed. Sakaki, p. 581.
2 E. J. Thomas, *History of Buddhist Thought*, p. 38.
3 *ERE.*, XI, p. 198.
4 *Systems of Buddhistic Thought*, p. 102.

such lost valuable works are now being recovered and restored to Sanskrit from their Tibetan or Chinese translations. The number of books of real interest is still large enough and these are sure to yield valuable results if studied with care and industry. However, we are told that these two schools, *viz.*, the Theravāda and the Sarvāstivāda, attained sufficient importance during the days of kings Aśoka and Kaniṣka. Both of them are of outstanding importance for the history of Buddhism in India and abroad. It may be said that the adherents of the schools could produce such a vast literature and win over a large section of the populace to their side through their royal efforts and patronage only and thus bring Buddhism to the forefront of Indian religions. The geographical distribution—it is to be remembered here—of the schools also throws much light on their development. The Sarvāstivādins were chiefly confined to Northern India—their chief seat being Kashmir—the Theravādins to Magadha and Kośala—the primitive sphere of Buddhism. Dr. N. Dutt[1] says:—"The latter (Sarvāstivādins) had its sphere of activity in Northern India extending from Kashmir to Mathura[2] and was responsible for the propagation of Hīnayāna Buddhism in Central Asia whence it was carried to China." Thus we see that the most widely extended school was the Sarvāstivāda—the main branch of the Theravāda school—which must have been closely connected with the Theravāda for a long time. hence there is some agreement between the doctrines of the two schools.

Aśoka and the Sarvāstivādins

At the time of King Aśoka there existed different schools of Buddhism[3]. But Buddhism which was in vogue during his reign was Theravāda, the original form of Buddhism—of course the Mahāsaṅghikas were also wielding their influence in India at that time. The Pāli tradition speaks of Aśoka's adherence to the

1 *Three Principal Schools of Buddhism*, p. 37.

2 Muttra in the United Provinces.

3 *Mahāvaṃsa* (Geiger), Chapt. V, p. 55.

Theravāda school, while the Sanskrit of his support to the Sarvāstivāda school towards the latter part of his life. Aśoka—it is said—finding Theravāda practices going out of use and apprehending that Theravāda might be supplanted by the new sects which had seceded from it, convened a Council under the guidance of Moggaliputta Tissa, the leader of the orthodox group. It is stated that those monks, who subscribed to the Theravāda or Vibhajjavāda view, were recognised as orthodox and the rest as unorthodox. The monks, other than the Theravādins, had to leave Magadha—the principal seat of the Theravādins—and went to Kashmir-Gandhara. They occupied a prominent place there and later on came to be known as the Sarvāstivādins.

An account of the flight of the Theravādins from Magadha to Kashmir is recorded in the *Abhidharmamahāvibhāṣāśāstra* and Hiüen-Tsang's *Records of the Western Land.* While giving a description of the country of Kashmir Hiüen-Tsang says, "In the hundredth year after the Nirvāṇa of Tathāgata, Aśoka, king of Magadha, extended his power over the world and was honoured even by distant people. He deeply reverenced the 3 gems and had a loving regard for all living things. At this time there were 500 Arhats and 500 Schismatical priests, whom the king honoured and patronised without any difference. Among the latter was a priest called Mahādeva, a man of deep learning and rare ability; in his retirement he sought a true renown; far thinking, he wrote treatises, the principles of which were opposed wholly to the doctrine, all who heard of him resorted to his company and adopted his views. Aśoka rāja not knowing either holy or common men and because he was naturally given to patronise those who were seditious, was induced to call together an assembly of priests to the bank of the Ganges, intending to drown them all. At this time the Arhats having seen the danger threatening their lives, by the exercise of the spiritual power, flew away through the air and came to this country (Kashmir) and concealed themselves among the mountains and valleys. Aśoka rāja having heard of it repented and confessing his faults begged them to return to their own country, but the Arhats refused to do so with determination. Then Aśoka rāja for the sake of the Arhats built 500 Saṅghārāmas and gave the

country as a gift to the priesthood"[1]. Thus it becomes clear that the monks who fled to Kashmir from Magadha were no other than the Sarvāstivādins and through their activities Kashmir became the centre of Buddhistic philosophical studies in Northern India.

It should, however, be pointed out here that the Chinese pilgrim Hiüen-Tsang had made a confusion between the two Mahādevas. There is no room for doubt that there were two persons of the name of Mahādeva; one was responsible for the origin of the Mahāsaṅghika school through his five articles of faith[2] and the other was a noted leader during the reign of Aśoka. He was—it is said—"a man of great learning and wisdom, a subtle investigator of name and reality who put his extraordinary thoughts into a treatise which taught heresy".[3] It may be said that the one is a Mahāsaṅghika, and the other a Sarvāstivādin—the principal tenet of which deals with nāma and rūpa. Besides this, there are other points of importance dealt with exhaustively elsewhere[4].

Name of the school explained

The term Sarvāstivāda, Pāli Sabbatthivāda (Sarva, 'all'+asti, 'exist'+vāda, 'doctrine') means all exist. In other words, it is a doctrine advocating that all things, external and internal, are real. Thus Sarvāstivādin means one who upholds the doctrine that

1 S Beal, *Buddhist Records of the Western Land*, Vol. I, pp. 150-151, and also Watters, I, p. 267.

2 These are: (1) An arhat may commit a sin under unconscious temptation, (2) One may be an arhat and not know it, (3) An arhat may have doubts on matters of doctrine, (4) One cannot attain arhatship without the aid of a teacher, and (5) The 'noble ways' may begin by a shout, that is, one meditating seriously on religion may make such an exclamation as "How sad!" and by so doing attain progress towards perfection. See Watters, *On Yuan Chwang*, Vol. I, p. 268, Dr. N. Dutt, *Spread of Buddhism and the Buddhist Schools*, p 229, and *JRAS.*, 1910, p. 416.

3 Watters, *On Yuan Chwang*, Vol. I, p. 267.

4 For further discussion, see *Gilgit Mss.* Vol. I, ed. N. Dutt, pp. 8-9, Watters, *On Yuan Chwang*, Vol. I, pp. 267 ff, and 'Introduction to the History of Early Buddhist Schools by R. Kimura in Sir Ashutosh Mookerjee Silver Jubilee Volumes, Vol. III, Orientala, pt. 3, pp. 91 ff.

all things exist. Prof. Winternitz[1] says, "The literal meaning of Sarvāstivāda is 'the all-is doctrine,' the doctrine that everything exists permanently." It is often rendered in English as "Realists". This 'Realism' in the Buddhist philosophy maintains that 'the substance of all things has a permanent existence throughout the three divisions of time, the present, the past, and the future'. This term, as understood in the Buddhist philosophy, conveys a sense different from its ordinary one, as usually found in English philosophy. It is used as opposed to Idealism and Nominalism.[2]

In the *Kathāvatthu* (I. 6. 7) is given the plain meaning of the term Sarvāstivāda. It points out that the Sarvāstivādins maintained that everything exists everywhere, at all times and in every way. MM. Prof. Gopinath Kaviraja[3] suggests that this is evidently associated with the implications of the doctrine of Trikālavāda on which there was a great controversy in ancient India not only in the Buddhist schools but also among the Naiyāyikas, Vaiyākaraṇas, Sāṁkhya-Yogins and others. The Sāṃkhya view of Satkārya which holds a dharma to be existent in all the three times is basically allied to the Sarvāstivāda in certain aspects.[4]

In the *Dīpavaṃsa* (V, 47), we find Sabbatthavāda for Sabbatthivāda. We have then Sanskrit Sarvārthavāda for Sabbatthavāda Here we find 'attha' in one case and 'atthi' in the other. If, however, we apply the law of euphony we have 'atthi' for 'attha'—'a' being changed into 'i'. Hence Sabbatthavāda stanas for Sabbatthivāda. Dr. F. W. Thomas suggests that it may stand for Sadvāda as opposed to Asadvāda. His suggestion, however, lacks satisfactory corroboration to put it beyond the range of doubt[5]. It should be noted here that we have another term Sarvāstitvavāda standing for Sarvāstivāda. This term has been employed both by Śaṅkarācārya and Vācaṣpatimiśra in their philosophical writings.

1 *A History of Indian Literature*, Vol. II, p. 231, fn. 2.

2 Yamakami Sôgen, *Systems of Buddhistic Thought*, p. 109.

3 I am indebted to him for his valuable suggestion.

4 For further details, see Pandit Ananta Kumar Bhattacharyya's *Vaibhāṣikadarśana* (in Bengali).

5 *ERE.*, Vol. XI, p. 200.

We have seen before that the *Mahāvyutpatti* gives two names Mūlasarvāstivāda and Āryasarvāstivāda. I-tsing maintains that the appellation Mūlasarvāstivāda was given to this school when there were further sub-divisons of it in the 7th century A. D. In the words of Prof. Winternitz, 'The relationship between the Sarvāstivāda and the Mūlasarvāstivāda is, however, by no means clear'[1]. Bu-ston[2] is, however, of the opinion that the Sarvāstivādins, who maintain the reality of all elements, are so known since they admit that all the objects—present, past and future—really exist. He further adds that like the upper caste, which introduces the body of rules and usages of a country or race, the Sarvāstivādins, who used Sanskrit, account for the root (mūla) of all the schools, and hence they are called the Mūlasarvāstivādins. All these traditions have tried to establish the great antiquity of the Mūlasarvāstivādins, though, in fact, this sect came into being at a late date and claimed that it preserved the original tenets (mūla) of the Sarvāstivāda school.

1 *A History of Indian Literature*, Vol. II, p. 231, fn. 2.

2 *The History of Buddnism in India and Tibet*, Eng. Tran. from Tibetan, pt. II, by E. Obermiller, pp. 99-100.

CHAPTER II

KANIṢKA'S COUNCIL

Kaniṣka succeeded to an extensive empire. He was as great a patron of Buddhism as king Aśoka and his name is as familiar to the Buddhists as that of Aśoka. In other words, he played the part of a second Aśoka. He used to read Buddhist scriptures in his leisure time with a monk who daily went to the royal palace and gave him instructions, but was much puzzled at the conflicting interpretations of the different sects. He expressed his desire to Pārśva, the noted monk living at the time, to reconcile the varying opinions of the different sects and 'to restore Buddhism to eminence and to have the Tripiṭaka explained according to the tenets of the various schools'[1]. Pārśva, having agreed, a Council was held at Kashmir under the presidentship of Vasumitra. It should, however, be remembered here that 500 monks of different sects—the Sarvāstivādins forming the majority—took part in the Council. The monks assembled there, devoted themselves to the settlement of the texts of the canonical literature and composed extensive commentaries on the Sūtra, Vinaya and Abhidharma texts. These are known as the *Upadeśaśāstra*, *Vinayavibhāṣāśāstra* and *Abhidharmavibhāṣāśāstra* respectively—each containing 1,00,000 stanzas explanatory of the Sūtras. "King Kaniṣka had the treatises, when finished, written out on copper plates, and enclosed these in stone boxes, which he deposited in a tope made for the purpose. He then ordered the Yakshas to keep and guard the texts, and not allow any to be taken out of the country by heretics; those who wished to study them could do so in the country. When leaving to return to his own country Kaniṣka renewed Aśoka's gift of all Kashmir to the Buddhist Church"[2]. It is, however, to be regretted that the Śāstras are preserved in Chinese translations only—the originals are lost. Of the valuable works so prepared, the *Abhidharmamahāvibhāṣā*—the Sanskrit original of which is lost and now extant in Chinese—is regarded as an

1 Watters, *On Yuan Chwang*, Vol. I, p. 270.

2 *Ibid.*, p. 271.

encyclopaedia of Buddhist philosophy. The Ceylonese chronicles ignore the Council of Kaniṣka, but Yuan Chwang, and works preserved in Tibetan, speak of it—their accounts, however, are discrepant and legendary.

As regards the location of the Council, Yuan Chwang maintains that it was Kashmir, while some Tibetan writers maintain it to be Gandhara. Bu-ston speaks of 500 arhats, 500 bodhisattvas and 250 or 1,000 ordinary paṇḍits having assembled there. He adds that the texts belonging to the different sects were all acknowledged as holding the true tenets of the Master[1]. Tāranātha[2] is of opinion that the Council put to writing the whole of the Piṭakas or the portions already in script were corrected.

Paramārtha (499-569 A.D.) in his life of Vasubandhu, while dealing with the Council maintains that it was held in Kashmir in the 5th century after the Mahāparinirvāṇa of Buddha and it was held through the strenuous efforts of Kātyāyanīputra, a great philosopher. Aśvaghoṣa, the Buddhist writer of repute, who was then living in Sāketa in the province of Śrāvastī, modern Saheth-Maheth in U. P., was requested to put the commentaries (Vibhāṣās), as drawn up by the members of the Council, into a literary form.[3] As observed already, the Sarvāstivādins were also known as the Vaibhāṣikas by the later writers on account of their relying not so much on Sūtras as on the Vibhāṣās (commentaries)—the fundamental works of the Sarvāstivāda school and especially the Mahāvibhāṣāśāstras (commentaries on the Abhidharma literature)—an encyclopaedia of Buddhist philosophy.[4] It should, however, be noted here that the *Vibhāṣāśāstra* occupies such a conspicuous position in Kashmir that the masters of this Śāstra are usually called the Vibhāshā-shi or the Kashmir-shi in Chinese[5]. According to V. A. Smith[6] the Council was of the Sarvāstivāda school and the works so prepared were also of that school.

1 *The History of Buddhism in India and Tibet* by Bu-ston, Eng. Tran. from Tibetan, by E. Obermiller, pt. II, p. 97.

2 Schiefner, p. 58. 3 Takakusu, *J R A S*, 1905, p. 521.

4 *E R E*, Vol. XI, p. 198. 5 Watters, *On Yuan Chwang*, Vol. I, p. 277.

6 *Early History of India*, pp. 267, 268.

Thus we see that the object of this Council was not to establish fresh Canons but to prepare explanations or large commentaries on them with a view to reconciling the varying interpretations of the different sects. This Council bears witness to the literary and religious activities of the Sarvāstivādins and is of immense value from the point of view of the history of religion and literature.

Linguistic medium of the literature

From the Chinese and the Tibetan translations as also from the manuscript fragments discovered in Central Asia, Eastern Turkestan, Nepal and very recently at Gilgit in Kashmir, and from quotations found in the *Lalitavistara*, *Divyāvadāna*, *Mahāvastu*, *Abhidharmakośa*, *Madhyamakavṛtti* and such other texts, it appears that the Sarvāstivādins as well as the Mūlasarvāstivādins employed Sanskrit as their literary medium[1] and possessed a Canon of their own in Sanskrit. Prof. Winternitz's view is substantially to the same effect. He adds further that the Sarvāstivādins who had their sphere of activity extending from Kashmir to Mathura and were responsible for the introduction of Buddhism into Central Asia, Tibet and China, had Canons of their own, although no complete set is available up till now.[2] The Theravādins, the followers of the orthodox school, assert that the Pāli Canon preserves the original words of Buddha. This traditional belief however is not accepted by the present day scholars, particulary on account of the discovery of Sanskrit manuscripts or fragments in Nepal, Eastern Turkestan and the neighbouring regions.[3] The manuscripts discovered in Central Asia up to this day are fragments of the texts belonging to the Sarvāstivāda and later Mahāyāna schools[4]. From the finds of manuscripts and also

1 *A Complete Catalogue of the Tibetan Buddhist Canons*, ed. Hukuju Ui and others, P. Cordier's *Catalogue*, pts. II and III, B. Nanjio, *A Complete Catalogue of the Chinese translation of the Buddhist Tripiṭaka*, Hoernle, *Manuscript Remains of Buddhist Literature found in Eastern Turkestan*, and *Gilgit Manuscripts*, ed. N. Dutt, Vols. I and II.

2 Winternitz, *A History of Indian Literature*, Vol. II, pp. 231, 232.

3 Hoernle, *Manuscript Remains of the Buddhist Literature found in Eastern Turkestan*, pp. 16 ff.

4 N. Dutt, *Early History of the spread of Buddhism and the Buddhist schools*, p. 239.

from the quotations in the various Buddhist Sanskrit texts like the *Mahāvastu*, *Divyāvadāna* and the *Lalitavistara*, it appears that the Sarvāstivādins divided their Canon like the Theravādins into three Piṭakas.[1] They replaced the term Nikāya by Āgama.

The existence of the Buddhist Sanskrit manuscripts was unknown to the Buddhist scholars in India and abroad before 1824. The credit for the discovery of the manuscripts goes to Brian Houghton Hodgson.[2] It was he who first discovered Buddhist Sanskrit manuscripts,[3] amounting to 381 bundles, in Nepal. This new find of manuscripts brought to light that there were Buddhist Canons preserved in a language other than Pāli and created a stir in the world of Buddhist scholarship —the traditional belief that all the Buddhist Canons are preserved only in Pāli was first shaken thereby.

The Canon of the Sarvāstivādins was no doubt written in Sanskrit. But the texts such as the *Prātimokṣasūtra*,[4] the *Lalitavistara* and other manuscript fragments of Āgamas[5] prove that their Canon is a revised version of an older Canon and composed in a language not always conforming to the rules of the Sanskrit grammar, and hence called Mixed Sanskrit[6] by the late savant Senart.

Thus we see that the Sarvāstivādins had a Sanskrit Canon of their own and adopted Sanskrit as their literary medium. Both the Tibetan

1 Hoernle, *Manuscript Remains of Buddhist Literature found in Eastern Turkestan*, pp. 4-52, 166-175, Winternitz, *A History of Indian Literature*, Vol, II, pp. 232 ff.

2 R. L. Mitra, *Nepalese Buddhist Literature* (1882), preface, and C. Bendal, *Catalogue of Buddhist Sanskrit Manuscripts*, preface for biography and works.

3 We have the satisfaction to note that these manuscripts have been presented to various learned bodies such as Asiatic Society of Bengal, Calcutta, Royal Asiatic Society, London, Bodleian Library, Oxford, Societe Asiatique, Bibliotheque Nationale, France, and the like.

4 Two versions of the *Prātimokṣasūtra* are now available—one belonging to the Sarvāstivāda school and the other to the Mūlasarvāstivāda school.

5 See *infra*.

6 It was also called the Gāthā dialect by the late Dr. R. L. Mitra, which, however, is quite inappropriate according to Prof. Winternitz (*A History of Indian Literature*, Vol. II, p. 226, fn. 2.).

and the Chinese versions of the Tripiṭaka testify to the above fact. It is akin to the Pāli Piṭakas in contents but the lists of Nikāya Sūtras and Vinaya chapters are different.[1] This is probably because both the versions, Pāli and Sanskrit, sprang from a still older Canon, the Canon in the Māgadhī dialect which was very likely employed by Buddha in his religious discourses. Further, the Sarvāstivādins, it will be observed, had their sphere of activities in Mathura, Gandhara, and Kashmir, where Sanskrit was prevalent, which extended later on to Central Asia, Tibet and China.

As regards this language it may be observed here that there was a class of Buddhist writers of Sanskrit who paid more attention to meaning than to correct form. "It regards as well as disregards the elementary canons of grammar, metre, and even vocabulary. A sweet melody seems to be its chief aim, and for this it is ready to sacrifice every other essential condition of a language."[2] And the consequence was that their writings abounded in grammatical and other irregularities. These consist in the use of: —

(1) Corrupt words,
(2) Irregular pauses,
(3) Words with no case-endings,
(4) Words with wrong case-endings,
(5) Elision of vowels and consonants,
(6) Sandhis not sanctioned by the rules of grammar,
(7) Sonants for surds and *vice-versa*,
8) Locative for ablative, or genitive for dative,
(9) Ātmanepada (reflective voice) for parasmaipada (active voice) and *vice-versa*,
(10) Singular for plural and *vice-versa*,
(11) Neuter for masculine and *vice-versa*,
(12) Interchange of ś, ṣ and s,
(13) Interchange of dental n for cerebral ṇ, and
(14) Diverse forms of pronouns.[3]

1 See *infra*.
2 *Gilgit Manuscripts*, ed. Dr. N. Dutt, Vol. II, p. VIII.
3 *A Descriptive Catalogue of Sanskrit manuscripts in the Government*

Of the above list, the verbs display the greatest Middle Indian elements. This may be illustrated by the following instances:—

(i) The use of verbs which do not conform to any fixed rule and as such have irregular forms—mostly due to the predilection for abbreviation, *e.g.* deśenti for deśayanti, darśeti for darśayati, prārathenti for prārathayanti, janenti for janayanti, bhoti for bhavati, bhonti for bhavanti, bheṣyati for bhaviṣyati, codenti for codayanti and the like,

(ii) the use of लट् (indicative), 2nd person, plural for लोट् (imperative), 2nd person plural, *e.g.*, vijānatha,

(iii) the use of aorists with Prakrit inflections, e.g., upagamī, bhavayī, kṣipī, avacī, prekṣī and the like,

(iv) the use of tvāc for lyap, *e.g.*, paryāpunitvā, pravrajitvā, niṣevitvā, etc.

This is called 'Buddhist Sanskrit' or 'Mixed Sanskrit,' *i.e.*, partly Sanskrit and partly Prakrit (or Middle Indian dialect) assimilated to Sanskrit.[1]

Since the exploration of the manuscript fragments of the Sanskrit Sūtra and Vinaya texts in Eastern Turkestan and neighbouring regions, the Buddhist researchers in the field have been anxiously expecting the discovery of further materials to confirm the assertion of the

collection under the care of the Asiatic Society of Bengal By H. P. Shastri, (1917), Vol. I. (Buddhist Manuscripts), p. 78.

To illustrate some of the above, let us cite here the utterances of the Blessed one (Buddha) in verses from the *Mūlatantra*:—

सुचन्द्र सर्व्वबुद्धाणां देयं नित्येष्वस्तुकम् ।
शिष्येभिश्च गुरुणाञ्च भार्यांदुहितृपुत्रकम् ॥
गन्धो भवति मेदिन्यां तोये रूपं रसोनिले ।
वायौ स्पर्शोन्तरे शब्द धर्मधातुम्महानभे ॥
गन्धधूपादिदीपेभिः खानपानादिवाससैः ।
पूजयित्वा सदा मुद्रां गुरोर्ददति सत्सूतः ॥

1 For further details, see Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar* (1953), *Gilgit Manuscripts*, Vol. II, ed. Dr. N. Dutt, Introduction, Winternitz, *A History of Indian Literature*, Vol. II, pp. 226 ff, R. L. Mitra, *Nepalese Buddhist Literature*, Introduction.

previous scholars. Fortunately, the manuscripts recently discovered at Gilgit in Kashmir have fulfilled the expectations of the scholars. It is a matter of gratification that the Gilgit manuscripts[1] explored so far have restored almost half of the Sanskrit Vinaya and we may have the rest of the Sanskrit Canon if the authorities of the Kashmir state arrange further excavations in the places where these manuscripts were first discovered. Besides the Sanskrit Vinaya texts, there are several other manuscripts that are already to hand not belonging to the Sanskrit canonical literature. There is no room for doubt that all these manuscripts belonged to the Sarvāsitvāda school which became the most influential and wide-spread in the post-Aśokan period, and particularly in the Kushan times.

As already mentioned, the language employed was Mixed Sanskrit. The Buddhist Sanskrit texts usually contain both prose and verse (gāthā). The prose portions sometimes either serve as an introduction to the verses or reiterate the contents of the verse. The language employed in the prose portions is usually correct Sanskrit while in the verses (gāthās) it is Mixed Sanskrit, *i.e.*, partly Sanskrit and partly Prakrit[2]. Prof. Bloch's[3] remarks on the language are: Ce sont lá, non des tentatives infructueuses pour écrire le Sanskrit, mais plutôt des efforts mal reglés pour donner une forme littéraire á une langue locale.... We differ here from Bournouf's suggestion that it is an intermediate stage between Pāli and Sanskrit. Dr. Barth observes that Sanskrit is in Buddhist texts only an interloper.[4]

An analysis of the history of Sanskrit Buddhism reveals that the prevalence of Prakrit in this literature is due mainly to the fact that Prakrit was the literary medium for a long period. Buddha discarded Sanskrit as a medium for the propagation of religion and the conse-

1 These manuscripts are now being published in Volumes under the caption '*Gilgit Manuscripts*' under the editorship of Dr. N. Dutt of the Calcutta University.

2 K. Regamy, *Three Chapters from the Samādhirājasūtra,* Introduction, p. 14, and Dr. N. Dutt, *Gilgit Manuscripts,* Vol. II, p. V.

3 *L'indo-aryen du Véda aux temps modernes,* Paris, 1934, p. 9.

4 *Journal des savants,* 1899, p. 459.

quence was that Sanskrit came to the background for the time being. King Aśoka, too, whose enthusiasm for the cause of Buddhism is well-known caused edicts to be incised in his vast empire. These edicts extol the ideal life and the fruit of meritorious acts and they are all written in Prakrit. In the pre-Buddhistic days, Sanskrit was the literary medium of the people in North-Western India. In the Aśokan and post-Aśokan period, Prakrit became popular, and was a medium for literary writings. Sanskrit, although for the time being had receded to the background, recovered its importance and with the revival of Brahmanism under the Gupta dynasty, regained its lost position. With the revival of Sanskrit as a literary medium in the Gupta and post-Gupta period, the Buddhist writers also started writing their works in correct Paninian Sanskrit.[1] The later texts now available of the Sarvāstivāda school such as the *Divyāvadāna*, *Avadānaśataka*, *Abhidharmakośavyākhyā* and the like, are all written in pure Sanskrit.[2]

1 Keith, *A History of Sanskrit Literature*, pp. 14-15, N. Dutt, *Early History of the spread of Buddhism and Buddhist Schools*, p. 276.

2 The verse-portions are in Gāthā dialects—the Gāthās being cited by way of authority. The same thing may be said of the other Mahāyāna works such as the *Saddharmapuṇḍarika*, *Suvarṇaprabhāsa* and the like—the prose in correct Sanskrit and the Gāthās in mixed Sanskrit.

CHAPTER III

THE ĀGAMAS

The Sanskrit Canon like the Pāli Piṭaka consists of Āgama,[1] Vinaya and Abhidharma but a complete copy of the Canon is a desideratum—some of them existing in fragments of manuscripts[2] and others lost beyond recovery.[3] Fortunately, a large portion of the Vinayapiṭaka has been discovered at Gilgit and edited by Dutt.

The Sūtrapiṭaka or 'the Basket of Discourses' is a collection of the doctrinal expositions, large and small. The sūtras are usually in prose, occasionally interspersed with verses. They are the most important literary products of the Buddhist literature. Prof. Winternitz[4] says—"Just as the Vinayapiṭaka is our best source for the Saṅgha, *i.e.*, the regulations of the ancient Buddhist order and the life of the monks, so the Suttapiṭaka is our most reliable source for the Dhamma, *i.e.*, the religion of Buddha and his earliest disciples."

The Sanskrit Āgama is divided into four books entitled: (i) *Dīrghāgama*, (ii) *Madhyamāgama*, (iii) *Saṃyuktāgama* and (iv) *Ekottarāgama*, corresponding to the four Pāli Nikāyas, *viz.*, (i) *Dīgha Nikāya*, (ii) *Majjhima Nikāya*, (iii) *Saṃyutta Nikāya* and (iv) *Aṅguttara Nikāya*. Hiuen-Tsang mentions the Kṣudraka as the fifth Āgama of the Śrāvakapiṭaka.[5] Rāhula Sāṁkṛtyāyana in his Introduction to the *Abhidharmakośa*[6] says that the *Kṣudraka Nikāya* is also counted as a separate Nikāya in the Sarvāstivāda Canon—although the

1 As observed already, the Āgama is the Sarvāstivāda term standing for the Nikāya in Pāli.

2 Hoernle, *Manuscript Remains of Buddhist Literature found in Eastern Turkestan*.

3 The Mahāsaṅghikas only, however, divided their canonical literature into five parts, *viz.*, Sūtra, Vinaya, Abhidharma, Miscellaneous and Dhāraṇīs—Watters, *On Yuan Chwang*, Vol. II, p. 160, Kern, *Manual of Indian Buddhism*, p. 4.

4 *A History of Indian Literature*, Vol. II, p. 34.

5 S. Lévi in *J.A.S.* 11, t. VIII, 1916, p. 20.

6 p. 10.

four Āgamas are very often mentioned. This *Kṣudrakāgama* corresponds to the Pāli *Khuddaka Nikāya.* We are yet in the dark whether all the texts belonging to the *Khuddaka Nikāya,* the fifth Nikāya of the Pāli Canon, are included in this Āgama but we know that in the Sanskrit Canon there are texts such as the *Udāna, Dharmapada, Sthaviragāthā, Vimānavastu* and *Buddhavaṃśa,* corresponding to the Pāli *Udāna, Dhammapada, Theragāthā, Vimānavatthu* and *Buddhavaṃsa.* There is, of course, no complete text of the *Sūtranipāta* answering to the Pāli *Suttanipāta* but there occur some vaggas (chapters) of the text such as the Aṭṭhaka-vagga and the Pārāyaṇavagga in the Āgamas—fragments of these two have been explored in Eastern Turkestan.[1] Prof. S. Lévi maintains that there was an Āgama called the *Kṣudrakāgama* which belonged to the Sarvāstivāda school and the texts such as the *Sūtranipāta, Udāna, Dharmapada, Sthaviragāthā, Vimānavastu,* and *Buddhavaṃśa* were included in it.[2] The *Divyāvadāna,*[3] which is a work of the Sarvāstivāda school, frequently mentions the four Āgamas (Āgama-catuṣṭayaṃ) and the *Mahāvyutpatti*[4] while giving the names of the religious texts (सद्धर्मनामानि) refers to the four Āgamas only. The Nāgārjunikoṇḍa inscriptions also record four Āgamas and not five. We learn from the account of the first Council as recorded in the Introduction to the *Sumaṅgalavilāsinī,* a commentary on the *Dīgha Nikāya* that different persons were entrusted with the preservation of different Nikāyas or Āgamas, *viz.,* Ānanda with *Dīgha Nikāya,* Sāriputta's disciples with the *Majjhima Nikāya,* Mahākassapa with the *Saṁyutta Nikāya* and Anuruddha with the *Aṅguttara Nikāya* but the name of the monk to whom *Khuddaka Nikāya* was entrusted is wanting there. Further, the account of the first Council given by Yuan Chwang omits to mention the *Khuddaka Nikāya* as a fifth Nikāya and speaks of the four Nikāyas[5] only. Nanjio's *Catalogue*[6] records four Āgamas

1 Winternitz, *A History of Indian Literature,* Vol. II, p. 236.
2 See *Bauddhagranthakoṣa,* pt. I, by B. M. Barua, pp. 6, 9, fn. 1.
3 Ed. Cowell & Neil, pp. 17, 331, 332.
4 *Mahāvyutpatti,* ed. Sakaki, p. 109 and *Ibid* (Bib. Buddhica), p. 23.
5 See *Bauddhakoṣa,* pt. I, by B. M. Barua, p. 6.
6 *A Catalogue of the Chinese translation of the Buddhist Tripiṭaka.*

only under caption, 'Sūtras of the Hīnayāna,' *viz.*, *Dīrghāgama, Madhyamāgama, Ekottarāgama* and *Saṃyuktāgama*—the *Kṣudrakāgama* as a fifth Āgama is also wanting here. Thus it is evident that the Sūtrapiṭaka was divided into four and not five Āgamas.

We are told that the Chinese pilgrim Yuan Chwang[1] brought 657 Sanskrit books[2] to China while returning from India after the completion of his travel and translated them into Chinese under orders of the then emperor. Thus the Sarvāstivādins have the largest number of texts of the Tripiṭaka preserved in Chinese. Fragments of the sūtras such as the Saṃgītisūtra and the Āṭānāṭiyasūtra of the *Dīrghāgama*, the Upālisūtra and the Śukasūtra of the *Madhyamāgama*, the Pravāraṇasūtra, the Candropamasūtra and the Śaktisūtra of the *Saṁyuktāgama* and *Ekottarāgama* have been discovered in Centra lAsia.[3] A brief account of the sūtras is given below:—

1. The Saṁgītisūtra is an explanation of the Buddhist dharmas —topics numerically grouped on the lines of the *Aṅguttara Nikāya*. It is the thirty-third sūtra of the *Dīgha Nikāya* (P. T. S., Vol. III, pp. 207-71). The Sanskrit fragments of this sūtra are not in close agreement with the corresponding Pāli or Chinese texts. The

1 Watters, *On Yuan Chwang*, vol. I, p. 20.

2 These books are as follows:—

Mahāyānist Sūtras	...	...	...	224
Mahāyānist Abhidharma		...	...	192
Sthaviravādin Sūtras, Vinaya and Abhidharma			...	14
Mahāsaṅghika Sūtras, Vinaya and Abhidharma			...	15
Mahiśāsaka Sūtras, Vinaya and Abhidharma			...	22
Sāmmitīya Sūtras, Vinaya and Abhidharma			...	15
Kāśyapīya Sūtras, Vinaya and Abhidharma			...	17
Dharmagupta Sūtras, Vinaya and Abhidharma			...	42
Sarvāstivādin Sūtras, Vinaya and Abhidharma			...	67
Yin lun (books on the Science of inference)			...	36
Shên lun (Etymological texts)		...	...	13

3 Fragments of the Sanskrit Āgamas explored in Eastern Turkestan have been edited by R. Pischel in *S.B.A.*, 1904, pp. 808 ff, 1138 ff, Hoernle, *Manuscript Remains of the Buddhist Literature found in Eastern Turkestan*, pp. 16 ff, and also Winternitz, *A History of Indian Literature*, Vol. II, p. 234, fn. 3 for further details.

Saṁgītisūtra translated by Buddhayaśa is the 9th book of the Chinese *Dīrghāgama.*[1] There is also a separate text translated by Dānapāla[2]. It is, however, a later translation.

2. The Āṭānāṭiyasūtra contains charms averting the evil influence of the spirits such as gandharvas, yakṣas, etc. It is a charm (rakṣāmantra) for protection from evils. This sūtra does not closely agree with the Pāli text and is altogether absent from the Chinese *Dīrghāgama*[3].

3. The Upālisūtra is a dialogue between Buddha and Upāli, a follower of Nigaṇṭha Nāṭa-putta. It is the 56th sūtra of the *Majjhima Nikāya* (P. T. S., Vol. I, pp. 371-87) and the 133rd book in Nanjio's *Catalogue* (No. 542, col. 131). The Sanskrit version differs considerably from the Pāli but there is a fair amount of agreement with the Chinese.

4. The Śukasūtra deals with the doctrine of *karman*. It is the 135th sūtra called the Cūḷakammavibhaṅga in the *Majjhima Nikāya* (P. T. S., Vol. III, pp. 202-6) and the 170th sūtra of the Chinese *Madhyamāgama.*[4] The Sanskrit version agrees fairly with the Pāli but the wording is widely different, in Chinese, however, there is an agreement in wording too.[5]

5. The Pravāraṇasūtra deals with confession. It is a ceremony in which one makes confession of the offences committed by him during a varṣāvāsa. The procedure of the ceremony has been laid down in the Vinaya Piṭaka (P. T. S., Vol. I, pp. 157-78). It is the 7th paragraph of the VIIIth book called the Vaṅgīsa Thera Saṁyuttaṁ in Feer's edition of the Pāli Text Society. The Sanskrit version agrees

1 Nanjio, *A Catalogue of the Chinese translation of the Buddhist Tripiṭaka*, No. 545, col. 136.

2 *Ibid.*, No. 938, col. 209.

3 *Ibid.*, No. 545, col. 138, and Hoernle, *Manuscript Remains of the Buddhist Literature found in Eastern Turkestan*, pp. 23 ff for further details.

4 Bunyiu Nanjio, *A Catalogue of the Chinese translation of the Buddhist Tripiṭaka*, No. 542, col. 132.

5 Hoernle, *Manuscript Remains of the Buddhist Literature found in E. Turkestan*, pp. 46 ff.

fairly with the Pāli.[1] Nothing particular about this sūtra is given in Nanjio' *Catalogue.*[2]

6. The Candropamasūtra deals with contentment. It is the third sutta of the Kassapa section of the *Saṁyutta Nikāya* (P. T. S., Vol. II, pp, 197-200). The Sanskrit version is larger than the Pāli, but the Chinese agrees closely with the Pāli.[3] Nanjio's *Catalogue*[4] mentions nothing about this sūtra.

7. The Śaktisūtra deals with the friendly heart. It is the fifth of the Opamma section of the *Saṁyutta Nikāya* (P. T. S., Vol. II, p. 265.) The Sanskrit version of the sūtra differs from the Pāli.[5] Nothing can be known of this sūtra from Nanjio's *Catalogue.*[6]

Thus we see that though the fragments of the sūtras discovered in Central Asia differ from the corresponding Pāli texts, there is much agreement in substance.

Besides the above-mentioned texts, we have come across a few other texts which, along with their corresponding versions, are given below[7]: —

1. Upasenasūtra = Saṁy. 35. 69 Upasena,
2. Dharmacakrapravartanasūtra = Saṁy. 56. 11-12 Tathāgatena vuttā (--12),
3. Kimbilasūtra = Saṁy. 54. 10 Kimbila,
4. Vṛjiputrasūtra = Aṅgu. III. 83 Vajjiputta,
5. Paṅkadhāsūtra = Aṅgu III. 90 Paṅkadhā,
6. Pūrṇikasūtra = Aṅgu. X. 83 Puṇṇiya,
7. Kokanadasūtra = Aṅgu. X. 96 Kokanada,
8. Dṛṣṭisūtra = Aṅgu. X. 93 Diṭṭhi.

1 Hoernle, *Manuscript Remains of the Buddhist Literature found in Eastern Turkestan,* pp. 36 ff.

2 Bunyiu Nanjio, *A Catalogue of the Buddhist Tripiṭaka,* No. 544, col. 135.

3 Hoernle, *op. cit.,* pp. 40 ff.

4 Bunyiu Nanjio, *A Catalogue of the Buddhist Tripiṭaka,* No. 544, col. 135.

5 Hoernle, *op. cit.,* pp. 44 ff.

6 Bunyiu Nanjio, *op. cit.,* No. 544, col. 135.

7 See Chizen Akanuma, *The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas,* pp. 352 ff.

Nanjio's *Catalogue*[1] under caption, 'Sūtras of the Hīnayāna', mentions besides the four Āgamas a few other works, in all about 56, which appear to be distinct translations of the different sūtras of the various Āgamas.[2] It is, however, to be noted that the four Āgamas and other Chinese works included in the *Catalogue* under the heading, 'Sūtras of Hīnayāna', almost all belong to the Sarvāstivāda or the Vaibhāṣika school. *The Catalogue of the Tibetan Buddhist Canons*[3] too does not throw much light on Sarvāstivāda texts.

The Chinese *Dīrghāgama*[4] consists of 30 sūtras only as against 34 in Pāli. The following six sūtras included in the Chinese *Dīrghāgama, viz.*, (i) on the four castes, (ii) on the Ekottara (-dharma), (iii) on the Trirāśi (-dharma), (iv) on (the city) ŏ-tho-i (?), (v) on the pureness (of practice), and (vi) on the record of the world—are either wanting or found in different names in the Pāli *Dīgha Nikāya*. Further, it is to be noted that the following ten sūtras are wanting in the Chinese *Dīrghāgama*, *viz.*, (i) Mahālisuttanta, (ii) Jāliyasuttanta, (iii) Subhasutta, (iv) Mahāsudassanasutta,[5] (v) Mahāsatipaṭṭhānasutta, (vi) Pāṭikasutta, (vii) Aggaññasuttanta, (viii) Pāsādikasutta, (ix) Lakkhaṇasuttanta, and (x) Āṭānāṭiyasutta[6]—fragments of the last sūtra have however been found in Central Asia.[7] Prof. Nanjio[8] observes: "It is, however, possible that if No. 545 (*Dīrghāgama Sūtra*) is compared with the Pāli text minutely, some of these suttas may still be found."

1 Introduction, p. XV.

2 Bunyiu Nanjio, *A Catalogue of the Chinese translation of the Buddhist Tripiṭaka,* Introduction, pp. XV and XVI, and also cols. 138 ff.

3 Ed. Hakuju Ui and others.

4 Bunyiu Nanjio, *A Catalogue of the Chinese tran. of the Buddhist Tripiṭaka,* No. 545, cols. 135 ff.

5 This is, however, found in the Chinese *Madhyamāgama*, cf. also S.B.E. Vol. XI, pp. 247-89. See Bunyiu Nanjio, *A Catalogue of the Chinese translation of the Buddhist Tripiṭaka,* col. 129 (68)

6 Bunyiu Nanjio, *op. cit.*, cols. 137, 138.

7 See *supra*.

8 Bunyiu Nanjio, *op. cit.*, col. 138.

The *Madhyamāgama*[1] contains 222 sūtras as against 152 of the Pāli text, and 19 of them are not in the Chinese.

The *Saṁyuktāgama*[2] contains sūtras, 'half of which is the same as or similar to' the *Madhyamāgama* and the *Ekottarāgama.* The Pāli text consists of 5 saṁyuttas or vaggas, while the Chinese *Saṁyuktāgama* is divided into 50 chapters.

Lastly, the *Ekottarāgama*[3] contains 52 chapters while the Pāli text contains 11 nipātas (ekādasakanipāta) consisting of 169 chapters.

Prof. Nanjio[4] has given the contents of the first two and the last Āgamas, except the third, *viz.*, the *Saṁyuktāgama.* We know much of them from the contents. A comparison of the four Āgamas with the corresponding Pāli Nikāyas reveals many points of agreement and divergence too. Prof. Anesaki[5] has compared the four Āgamas of the Sarvāstivādins with the corresponding Pāli Nikāyas and Prof. C. Akanuma[6] too has done it in greater detail—the result being a close agreement in the case of the *Dīgha Nikāya* and notable divergence in the other two. The order of the sūtras is different from that in the Pāli Nikāyas. Thus the sūtra No. 10 (on the Daśottara-dharma) in the Chinese *Dīrghāgama* comes last being No. 34 (Dasuttarasuttanta) in the Pāli *Dīgha Nikāya,*[7] Sūtra No. 2 (Mahāparinirvāṇa Sūtra) in Chinese is No. 16 (Mahāparinibbāna) in Pāli, sūtra No. 1 (sūtra on the first great-original-nidāna) is No. 14 (Mahāpadānasutta) and so on.[8] This is also the case with

1 Bunyiu Nanjio, *op. cit.*, No. 542, col. 127.

2 *Ibid.*, No. 544, col. 135.

3 *Ibid.*, No. 543, cols. 133 ff, the term *Ekottarikāgama* is also found for it in Wassiljew, p. 115.

4 *Ibid.*, cols. 127 ff.

5 Some problems of the textual history of the Buddhist scriptures and the four Buddhist Āgamas in Chinese, *Transactions of the Asiatic Society of Japan,* XXXV, Pts. 2, 3, 1908; Le Sagāthavagga du Saṁyuttanikāya et ses versions Chinoises, *Muséon*, 1905, pp. 23 ff.

6 *The Comparative Catalogue of the Chinese Āgamas and Pāli Nikāyas* (in Japanese), Nagoya, Japan, 1929.

7 *Dīgha Nikāya* (P.T.S.), Vol. III, pp. 272-93.

8 See Nanjio's *Catalogue*, cols. 136 ff.

the *Madhyamāgama.* The sūtras Nos. 190 and 191[1] (on emptiness in short and on emptiness in detail) correspond to No. 121[2] (Cūḷasuññatasutta and Mahāsuññatasutta) and the sūtra No. 133[3] (Upālisūtra) to No. 56[4] (Upālisutta) of the Pāli *Majjhima Nikāya.* In the *Madhyamāgama* the material varies more than in the *Dīrghāgama.* Many sūtras of the *Madhyamāgama* such as Nos. 97,[5] and 135[6] occur in the Pāli *Dīgha Nikāya*[7]. Similarly, many sūtras are also to be found in the Pāli *Saṁyutta* and *Aṅguttara Nikāya* and *vice versa.* In the Chinese *Saṁyuktāgama* too the saṁyuktas or groups are quite different. There are some saṁyuktas or groups in the Chinese *Saṁyuktāgama* which are wanting in Pāli and *vice versa.* Thus the Sagāthavarga of the *Saṁyuktāgama* consists of 318 sūtras but 244 only are in agreement with the Pāli text.[8]

We have pointed out that almost half of the sūtras of the *Saṁyuktāgama* agrees with those of the *Madhyamāgama* and *Ekottarāgama.* But the disagreement is the most notable in the last two, *viz.*, the *Ekottarāgama* and *Aṅguttara Nikāya.* As already mentioned, the *Ekottarāgama* contains 52 chapters while the *Aṅguttara Nikāya* consists of 11 nipātas or groups containing 169 chapters. Thus the great agreement and the divergence between the Sarvāstivāda Āgamas and the Theravāda Nikāyas prove clearly that the two schools while compiling the Canons, utilized a common stock of materials, but the sūtras were differently classified by the different schools.[9] Anesaki[10]

1 Nanjio's *Catalogue*, col. 132.

2 *Majjhima Nikāya*, Vol. III, pp. 104-18.

3 Nanjio's *Catalogue*, col. 131.

4 *Majjhima Nikāya*, Vol. I, pp. 371-87.

5 Nanjio's *Catalogue*, col. 130.

6 *Ibid.*, col. 131.

7 No. 97 corresponds to Mahānidānasutta (*Dīgha Nikāya*, Vol. II, pp. 55-71), cf. Nidānasaṃyutta of the *Saṁyutta Nikāya* and No. 135 to Siṅgālovāda-Suttanta (*Dīgha Nikāya*, Vol. III, pp. 180-93).

8 *A History of Indian Literature*, Vol. II, by Winternitz, p. 235 and also fn. 2.

9 Winternitz, *op. cit.*, p. 235.

10 The Relation of the Chinese Āgamas to the Pāli Nikāyas (correspondence, *J.R.A.S.* 1901).

observes: 'The materials of both are much the same but the arrangement is different.' It is, however, to be noted that the Chinese Canon contains different translations of the one and the same text included in it—such as those of the Brahmajāla Sūtra[1] and the Mahāparinirvāṇasūtra[2] of the *Dīrghāgama*, the Brahmacaryāsūtra[3] and the sūtra on Anupā (ta?)[4] and other sūtras of the *Madhyamāgama*, *Saṁyuktāgama* and *Ekottarāgama*, too numerous to mention here. There are ten independent translations of the Mahāparinirvāṇasūtra, three of them belong to the Hīnayāna and seven to the Mahāyāna school. Thus we see that the Chinese translators translated only the important sūtras comprised in the four Āgamas.

The Chinese Āgamas

The Chinese Āgamas are contained in the first two volumes of the great Taisho Tripiṭaka (Tokyo, 1924-1929, 55 Vols. Quarto). The technical terms and titles of the suttas are written on the bottom in Pāli in Roman character. Bunyiu Nanjio's *Catalogue of the Chinese translation of the Buddhist Tripiṭaka* gives us a list of books which the Chinese Āgamas contain. The division of the sūtras is identical with that of the Tibetan, but in the Chinese there are no Tantra texts. It has fully preserved the Hīnayāna sūtras as also the Vinaya and Abhidharma of the older schools. *Le Canon Bouddhique en Chine* of P. C. Bagchi is a valuable contribution on this subject. There is no complete copy of the Āgamas preserved in Tibetan like that of the Chinese, but only a few sūtras are found translated in the Tibetan Bkaḥ-ḥgyur (Kanjur)[5].

In Nanjio's *Catalogue* it will be seen that the Chinese translators mention the school to which the texts belong in the case of the

1 Bunyiu Nanjio, *A Catalogue of the Chinese translation of the Buddhist Tripiṭaka*, Nos. 545 (21) and 554.

2 *Ibid.*, Nos. 118, 119, 545 (2), 552.

3 *Ibid.*, Nos, 542 (111) and 567.

4 *Ibid.*, Nos. 542 (112) and 568.

5 The Tibetan Kanjur consists of both Vinaya and Sūtra (100 or 108 volumes in all).

Vinaya and Abhidharma literature but not in the case of the Āgama.

It may be mentioned that a colophon of the Chinese translation of the Abhiniṣkramaṇasūtra[1] mentions that the five schools had five different titles of the similar work, *viz.*,: —

(1) *Mahāvastu* of the Mahāsaṅghikas,

(2) *Mahāvyūha* or *Lalitavistara* of the Sarvāstivādins,

(3) Buddha's former Nidāna or Avadāna of the Kāśyapīyas,

(4) *Buddhacarita* of the Dharmaguptas, and

(5) *Vinayapiṭakamūla* of the Mahīśāsakas.

From the above it seems that the texts of the Āgamas were all accepted by the different schools but they differed only in the number of the sūtras. This is probably because the different schools accepted only those sūtras which were in consonance with the doctrines of their schools. Thus the Sanskrit versions of the *Dharmapada* and *Udānavarga*, although differing in number and arrangement, had an original source of verses in common with the corresponding Pāli texts. Lastly, fragments of the *Prātimokṣa Sūtra* of the Sarvāstivādins, as well as other texts of the Vinayapiṭaka and the manuscript fragments of the different Āgamas recently explored from Central Asia, are substantially similar.[2]

1 Bunyiu Nanjio, *A Catalogue of the Chinese translation of the Buddhist Tripiṭaka*, col. 163, No. 680 and also S. Beal, *Introduction to Romantic Legend of Śākya Buddha.*

2 Cf. N. Dutt, *Earl· History of the Spread of Buddhism and Buddhist schools*, pp. 279, 280.

CHAPTER IV

VINAYA TEXTS

The Vinayapiṭaka, "basket of the discipline of the order" contains rules of discipline. It deals with rules and regulations for the guidance of the Buddhist Saṅgha (order) and precepts for the daily life of the bhikṣus (monks) and the bhikṣuṇīs (nuns). In one word, it is an account of the Buddhist order (Saṅgha).

The Vinayapiṭaka of both the Sarvāstivādins and the Mūlasarvāstivādins contains the following four divisions:—

1. *Vinaya-vibhaṅga*,
2. *Vinaya-vastu*,
3. *Vinaya-kṣudraka vastu*, and
4. *Vinaya-uttara-grantha.*

In the *Prātimokṣa-sūtra-paddhati* (So-sor-thar-paḥi-mdoḥi-gzhuṅ-ḥgrel),[1] the division of the Vinaya of the Mūlasarvāstivādins is arranged in the same order as above. But in Tibetan, we have the translation of the Mūlasarvāstivādin Vinaya and in it, the order of divisions is slightly different. The *Vinaya-vastu* is placed here first, *i.e.*, before the *Vinaya-vibhaṅga.*

The original Sanskrit text of the Sarvāstivādins is lost and we have to depend on the Chinese translation for our information. In Chinese, there are four divisions as indicated above. We find this order of arrangement of the Sarvāstivāda school is almost identical with that of the Theravāda or Pāli school. This shows that the Sarvāstivādins adopted the same general arrangement as the Theravādins. The *Vinaya-vibhaṅga* corresponds to the *Sutta-vibhaṅga*, the *Vinaya-vastu* to the Khandhakas, *i.e.*, the *Mahāvagga* and portions of the *Cullavagga*, the *Vinaya-kṣudraka* and the *Vinaya-uttara-grantha* to the *Cullavagga* and the *Parivāra-pāṭha* respectively. We differ from Prof. E.J. Thomas[2] here that the *Vinaya-kṣudraka* and the *Vinaya uttara-grantha*

1 Tanjur, m Do-ḥgrel, Pu, folio 2a[4] (Snarthang edition).

2 *The History of Buddhist Thought*, pp. 267, 298.

correspond to the *Parivāra-pāṭha*. This classification of the Sarvāstivāda school is also corroborated by the *Daśādhyāya-vinaya* preserved in Chinese.[1] It begins with the eight sections of the *Prātimokṣa Sūtra*, *i.e.*, the *Vinaya-vibhaṅga* corresponding to the *Sutta-vibhaṅga* instead of the *Vinaya-vastu* of the Mūlasarvāstivāda school, and the rest of the divisions are in perfect agreement with those of the Mūlasarvāstivādins.[2] We are still in the dark about the literature of this school—all preserved in Chinese. The only two Sanskrit texts now available of this school, *viz.*, the *Prātimokṣa Sūtra* and the *Bhikṣuṇī-prātimokṣa Sūtra*, contain a set of rules to be observed by the bhikṣus (monks) and the bhikṣuṇīs (nuns) respectively in their daily lives. We can not, therefore, ascertain anything from Pāli unless it is corroborated by the Chinese. An attempt has, however, been made elsewhere to give a brief analysis of the *Daśādhyāya-vinaya* preserved in Chinese.

As already mentioned, the existence of the Sanskrit Vinaya texts was quite unknown to the Buddhist scholars. Since the discovery of the fragments of the *Prātimokṣa Sūtra* as well as other texts of the Sanskrit Vinaya in Eastern Turkestan and in Nepal,[3] we have come to know that there are Sanskrit Vinaya texts similar to the Pāli texts. Dr. Hoernle, however, has given a list of manuscript fragments explored in Central Asia up till now. The first fragment[4] contains ecclesiastical rules regarding begging. It corresponds roughly with the tenth chapter of the Dharmagupta Vinaya. It should be compared with the rules of the *Cullavagga*, VIII, 4, clauses 3-4 (Vinayapiṭaka, P. T. S., Vol. II, p. 214), the *Sutta-vibhaṅga*, pp. 185 ff (Vinayapiṭaka, Vol. IV, pt. ii) and the *Pātimokkha*, pp. 59ff. The second fragment[5] also contains ecclesiastical rules concerning the use of beds and the carrying of a staff and a string. It should be compared with the *Cullavagga*, V. 24 (Vinayapiṭaka, Vol. II, pp. 131-2). The third

1 Taisho, XXIII, 1435, also cf. Sanghai edition.

2 See *infra*, our analysis of the *Daśādhyāya-vinaya*.

3 Hoernle, *Manuscript Remains of the Buddhist Literature found in Eastern Turkestan*, pp. 4, 8, 12, 166, Winternitz, *A History of Indian Literature*, Vol. II, pp. 233. fn. 1, 234, fns. 1, 2.

4 *Ibid.*, pp. 4 ff.

5 *Ibid.*, pp. 8 ff.

fragment[1] deals with the technical terms on initiation, corresponding to the rules of initiation as recorded in the *Mahāvagga*, Vol. I. The fourth fragment[2] still remains unidentified.

Further, the discovery of a number of manuscript fragments at Gilgit in Kashmir has also added knowledge to the stock of our Sanskrit Vinaya literature. The fragments of the Vinaya discovered there contain the *Vinaya-vastu*, *Prātimokṣa Sūtra*, *Karma-vākya* and the like—some of the texts have already been published[3] and others await publication.

We are very glad to announce that the manuscript fragments of the following texts, *viz.*, the *Vinaya-sūtra*, *Vinaya-sūtra-ṭīkā*, *Prātimokṣa-sūtra*, *Prātimokṣa-sūtra-ṭīkā*, *Bhikṣuprakīrṇaka*, *Śrāmaṇera-ṭīkā* and *Upasampadājñapti*, copies of which are available in the Bihar Research Society, Patna, have been brought down from Tibet by Rev. Rahula Samkritayana.

We are told that there was little matter of dispute on Dhamma between the different sects but it was Vinaya on which they differed and this ultimately led to the origin of so many schools in Buddhism. Thus we find that the texts of the Āgamas or the Piṭakas were accepted more or less by all the schools, while those of the Vinaya varied in the different schools. Even[4] in Buddha's life-time Vinaya, *i.e.*, rules of discipline, sometimes formed the subject-matter of dispute but it subsided at the instance of the Great Teacher. It, however, produced a result of far-reaching importance. The difference in the interpretation of the Vinaya rules became very serious to the masters of Vinaya (Vinayadharas) and was the occasion for their separation. Thus arose different schools with different rules of Vinaya. From Nanjio's *Catalogue*[5], we gather that there are seven schools with several Vinaya texts to their credit. The names of the schools and the texts ascribed to each of them are noted below:—

1 Hoernle, *Manuscript Remains of the Buddhist Literature found in Eastern Turkestan*, pp. 12 ff.

2 *Ibid.*, pp. 166 ff.

3 See *Gilgit Manuscripts*, 8 Vols.

4 *Mahāvagga* (Vinayapiṭaka, Vol. I), X, 3. 1; *Kathāvatthu*, XIII, 1.

5 Cols. 245 ff. and cf. also *Bauddhakoṣa*, pt. I, by B. M. Barua, pp. 9, 10.

1. Sarvāstivāda —*Daśādhyāya-vinaya*,
Vinaya-nidāna (preface to the *Daśādhyāya-vinaya*)
Vinaya-mātṛkā,
Vinaya-vibhāṣā,
Bhikṣu-prātimokṣa-sūtra,
Bhikṣuṇī-prātimokṣa-sūtra.

2. Mūlasarvāstivāda—*Prātimokṣa Sūtra*,
Another text (name not mentioned),
Vinaya-saṁyukta-vastu,
Vinaya-saṁgraha,
Vinaya-saṁghabhedaka-vastu,
Bhikṣuṇī-prātimokṣa-sūtra,
Ekaśata-karma,
Nidāna,
Mātṛkā,
Pravrajyā-upasampadā-karmavākya,
Vinaya-nidāna-mātṛkā-gāthā,
Vinaya-saṁyukta-vastu-gāthā,
Vinaya-gāthā.

3. Dharmagupta —*Bhikṣuṇī-karma*,
Caturvarga-bhikṣu-prātimokṣa,
Bhikṣu-karma,
Bhikṣuṇī-prātimokṣa,
Vinaya-saṁyukta-karma.

4. Mahāsaṅghika —*Bhikṣu-vinaya*,
Bhikṣuṇī-vinaya.

5. Mahīśāsaka —*Pañcavarga-vinaya*,
Vinaya-karma,
Bhikṣu-prātimokṣa,
Bhikṣuṇī-prātimokṣa.

6. Kāśyapīya —*Prātimokṣa Sūtra*,
Sūtra spoken by Buddha on the forbidding precepts.

7. Sāmmitīya —*Dvāviṁśatiprasannārthaśāstra.*[1]

The Chinese scholars translated the Vinayas of several schools. There are altogether sixty works (Nos. 1107-1166) mentioned in this *Catalogue*[2] under the heading "The Vinaya of the Hīnayāna". Of these works, there are some which do not belong to any school, *viz.*, the *Buddhābhidharma-sūtra,*[3] *Upālipariprcchā-sūtra,*[4] *Buddha-bhāṣita-upāsaka-pañcaśīla-rūpa-sūtra*[5] and the like—these are probably supplements to Vinaya, because the Chinese who visited India took everything they could find and translated what they brought with them, were all mainly interested in Vinaya.

There are few important texts in Chinese on Vinaya of the Sarvāstivādins, *viz.*, (i) *Vinaya-mātṛkā,* (ii) *Vinaya-nidāna,* a preface to the *Daśādhyāya-vinaya,* and (iii) *Daśādhyāya-vinaya.*

(i) *Vinaya-mātṛkā*[6]—was translated into Chinese by Saṅgha-varman (A.D. 445). It agrees fairly with the Tibetan. It contains sections dealing with the first and second councils, the miscellaneous and 'hetu-pratyaya'.

(ii) *Vinayanidāna*[7]—was translated into Chinese by Vimalākṣa (405-418 A.D.). It is a continuation of the *Daśādhyāya-vinaya.*

(iii) The *Daśādhyāya-vinaya* is regarded by the Chinese as the principal work of the Sarvāstivāda school, but it contains a few sections dealing with the ordination and duties of the Mahāyāna monks. It was translated into Chinese from Sanskrit by Puṇyatara

1 It is, however, to be noted that the following six texts are not found in Nanjio's *Catalogue,* they are found in Taisho ed. under Nos. 1444-1449; they are all I-tsing's translations: (1) Pravrajyāvastu (Vol. XXIII, 1444), (2) Varṣāvāsavastu (*Ibid.,* 1445), (3) Pravāraṇāvastu (*Ibid.,* 1446) ,(4) Carmavastu (*Ibid.,* 1447), (5) Bhaiṣajyavastu (Vol. XXIV, 1448), and (6) Kaṭhinavastu (*Ibid.,* 1449). Excepting the above six, all the Vinaya texts belonging to the various sects are the same as in Nanjio.

2 Nanjio's *Catalogue,* cols. 245 ff.

3 *Ibid.,* No. 1107.

4 *Ibid.,* No. 1109.

5 *Ibid.,* No. 1114.

6 *Ibid.,* No. 1132, col. 250.

7 *Ibid.,* No. 1144, col. 250.

along with Kumārajīva. It is divided into ten parts or books (adhyāyas), 29 sections covering 65 fasciculi. Prof. Nanjio[1] remarks that the *Daśādhyāya-vinaya* agrees fairly with the Tibetan Vinaya but the latter is much shorter, because of the fact that the former contains a few additional sections relating to the conduct of bodhisattvas. In other words, the *Daśādhyāya-vinaya* contains more material than the Mūlasarvāstivāda version preserved in Tibetan. Prof. Takakusu's statement that the *Daśādhyāya-vinaya* in Chinese has a close affinity with the Tibetan Vinaya which belongs to the Mūlasarvāstivāda school also coincides with that of Prof. Nanjio expressed above. In the words of I-tsing, the noted Chinese pilgrim, "The Vinaya of the so-called *Daśādhyāya* (Ten Readings), (though not unlike), does not belong to the Āryamūlasarvāstivāda school".[2] Fa-hien who visited India (399-414 A.D.) noticed the existence of a Sarvāstivāda-vinaya in verses[3] but the *Daśādhyāya-vinaya*, now extant in Chinese only, is in prose. One can not be sure whether this is a prose translation of the text in verse which Fa-hien noticed or a translation of a different text—the original of which was in prose. I, however, incline to the latter view as the oriental nations in those distant times were rather loath to translate into prose texts written in verse.

We have seen that the Daśādhyāya-vinaya contains ten books covering 29 sections. They are as follows:—

The first book contains four sections of the *Prātimokṣa Sūtra, viz.*, 4 Pārājika offences, 13 Saṅghāvaśeṣa offences, 2 Aniyata offences and 30 Naiḥsargikapātayantika offences.

The second book contains a section dealing with the major portions of the Pātayantika offences—their number being 90 altogether.

The third book contains 3 sections covering the rest of the Pātayantika offences, 4 offences under the heading Pratideśanīya[4] and 7 rules entitled Adhikaraṇaśamatha.

1 Nanjio's *Catalogue*, col. 246.

2 Takakusu, *I-tsing*, introduction, p. 20.

3 Legge, *Fa-hien*, Ch. XXXVI.

4 It is striking to note that the Śaikṣya rules which come after the Pratideśanīya have been ommitted here. It is likely that they have been left

The fourth book contains 7 sections, *viz.*, Śikṣāpada[1], Poṣadhavastu, Pravāraṇāvastu, Varṣāvāsavastu, Carmavastu, Bhaiṣajyavastu and Cīvaravastu.

The fifth book contains 8 sections, *viz.*, Kaṭhinavastu, Kauśāmbīvastu, Campāvastu, Pāṇḍulohitavastu, Saṅghāvaśeṣaparivāsa, Pratiċchadanavastu, Śayanāsanavastu and Vivādavastu[2] (Devadattavastu).

The sixth book contains a section under the heading "Miscellaneous" (saṃyukta) dealing with the dhutaṅgas—the rigorous practices observed by the bhikṣus (monks).

The seventh book contains the section dealing with the *Bhikṣuṇīprātimokṣasūtra* consisting of 8 Pārājika rules, 17 Saṅghāvaśeṣa rules, 30 Naiḥsargika rules, 78 Pātayantika rules and 8 dharmas, *i.e.*, eight conditions which the bhikṣuṇīs (nuns) are required to fulfil.

The eighth book contains the section under the heading, "Ekottaradharmas",—*i.e.*, the preceding rules here arranged serially in an ascending order. In other words, the number of the previous dharmas is gradually increased from one to ten.

The ninth book contains the section occupied with the text called the *Upālipariprcchā*[3]—a treatise on the disciplinary rules of the Mahāyānists. The treatise, as its name implies "Questions by Upāli", is rather an interlocution between Upāli and Buddha. The occasion out of which this discourse arose was this:—

Once doubt crept into Upāli's mind as to the Mahāyānic rules of discipline to dispel which, he approached Lord Buddha who in this connection gave him this discourse.

The treatise deals *inter alia* with āpattis (offences), anāpattis (non-offences), pāpadeśanā (confession), śaraṇagamana (taking refuge),

out of account as they deal only with those rules of conduct for the violation of which no punishment is prescribed.

1 Probably the Śikṣāpada stands for the Pravrajyāvastu here—this anomaly of titles not uncommon in the Buddhist literature.

2 It is otherwise known in Pāli as Saṅghabhedakkhandhaka.

3 See also Nanjio's *Catalogue*, No. 1109—the Sanskrit original is still a desideratum but quotations of passages from it are to be found in the *Mādhyamikavṛtti*, *Śikṣāsamuccaya*, *Bodhicaryāvatāra* and *Bodhisattvaprātimokṣasūtra*.

adhyeṣaṇā (solicitation), pariṇāmanā (offering one's merits), bodhicittotpāda (developing bodhicitta) and so forth.

The āpattis (offences) which a bodhisattva may commit fall principally under two heads: (1) due to attachment (rāga), and (2) due to hatred (dveṣa). The former is considered to be a light offence or no-offence at all and a bodhisattva can easily be absolved from it, for it has the effect of attracting beings to him. While the latter is a serious offence, for it has the effect of separating beings from him.

Buddha also gave directions as to the mode of confession:—

(1) A bodhisattva is to confess the transgressions committed through hatred (dveṣa) before a chapter of ten bhikṣus (monks).

(2) He is to confess the transgressions committed by hands such as, seizing the hands of a woman, looking at her and the like, before a chapter of five bhikṣus (monks).

(3) He is to confess the offences committed on account of corrupt mind before one bhikṣu or two.

(4) He is to confess the five heinous offences (pañcānantarya), offences relating to women, girls, shrine (caitya), saṅgha and the like, in the presence of the thirty-five Buddhas constantly.

Next, the formalities through which a bodhisattva must pass for his purification are described.

We now pass on to the bodhicittotpāda (developing bodhicitta). A bodhisattva must take the vow to attain bodhicitta. By developing bodhicitta in an instant, he can exonerate himself from the five heinous offences. Many are the virtues which are attributed to bodhicitta.

As already mentioned, this treatise containing, as it does, the rules of conduct of the Mahāyānists, gives us a fair idea of an ideal life of a bodhisattva. We learn that a bodhisattva, in total disregard of his own well-being, should devote himself to the service of all earthly beings.

The tenth book contains the sections dealing with the *Bhikṣuprātimokṣasūtra* and the *Bhikṣuṇīprātimokṣasūtra*. Thus we see that the *Daśādhyāya-vinaya*, as its very title implies, contains ten divisions (adhyāyas).

Mahāyāna Vinaya

Nanjio's *Catalogue*[1] furnishes us with a list of 25 works which deal with this topic. Further, De Groot's *Le code du en Chine* which is a French translation of the Chinese Brahmajāla Sūtra also gives us valuable information on this subject. Besides the 250 Prātimokṣa rules enumerated in detail there, it deals with the life and ideal of a bodhisattva, ordained or lay. There are also many rules for developing bodhicitta, practising pāramitās, forming praṇidhānas, and the like. But no scholar has as yet attempted to write a systematic treatise on the subject. Dr. N. Dutt[2] has devoted a chapter only to the subject in his work. Besides, the texts mentioned in Nanjio's *Catalogue*, Dr. Dutt has quoted some sūtras from the *Śikṣāsamuccaya* and *Sūtrasamuccaya* which were treated as codes of disciplinary rules. He, however, maintains that 'the Mahāyānists lacked a well-codified Vinaya corresponding to that of the Hīnayānists'. This view has been criticised by Dr. E. J. Thomas[3] who says, "as if the schools that adopted Mahāyāna had not always been in possession of a well-codified Vinaya. The ancient Vinaya belonged as much to them as to the Hīnayānists. They added a compendium of rules for bodhisattvas, but even the bodhisattva, if he was a monk, still had the Vinaya rules to keep, and even though he began as a layman, he was always a monk in the higher stages of his career."

Vinaya Commentaries

In the foregoing pages, a general idea of the contents of the Vinaya has been given. A few commentaries on them are available. These are: —

1. *Vinayavastuṭīkā* (Ḥdul-ba-gzhiḥi-rgya-cher) is a commentary on the *Vinayavastu*. In the colophon[4] this treatise is otherwise

1 *Catalogue of the Chinese Buddhist Tripiṭaka*, cols. 239 ff.

2 *Aspects of Mahāyāna Buddhism and its relation to Hīnayāna*, chapter, V, pp. 290 ff.

3 *The History of Buddhist Thought*, p. 284, fn. 1.

4 See Tanjur, Mdo-ḥgrel, Dsu, folio 381a.

known as the *Āgamavastuvṛtti* (Luṅ-gzhiḥi-ḥgrel-pa) and the author of this commentary is mentioned as ācārya Sautrāntika Kalyāṇamitra but the name of the translator into Tibetan is not there. It is an incomplete work containing thirteen sections extending over about 189 (192b6-381a5) folios[1]. Just like other ancient commentaries it is a word for word commentary. Of the 17 vastus (chapters) contained in the *Vinayavastu* this volume contains commentary only on three vastus (chapters), *viz.*, Pravrajyāvastu, Poṣadhavastu and Pravāraṇāvastu. The commentary on the Pravrajyāvastu (Rab-tu-ḥbyuṅ-baḥi-gzhi) covering 147 (191a2-337a3) folios extends over more than 10 sections; that on the Poṣadhavastu (Gso-sbyoṅ-gyi-gzhi) contains about 22 (337a4-355b4) folios covering less than 2 complete sections, while the Pravāraṇāvastu (Dgag-dbyeḥi-gzhi) only about four (355b4-358a4) folios covering less than a section and is rather incomplete.

It seems the author considering the importance of the Pravrajyāvastu in the Vinaya literature devoted so much space, time and energy for the elucidation of the subject in his voluminous commentary.

2. *Vinayavibhaṅgapadavyākhyāna* (Ḥdul-ba-rnam-par-ḥbyed-paḥi-tshig-rnam-par-bśad-pa), extant in Tibetan[2] only, is a commentary on the *Vinayavibhaṅga* (Ḥdul-ba-rnam-par-ḥbyed-pa). It is a detailed commentary on those portions of the text which are contained in Vols. Ca, Cha, Ja, and Ña. It appears in Tanjur,

1 The general belief among the scholars that the references in P. Cordier's *Catalogue* of the Tanjur are to the Snarthang edition seems to be erroneous for on actual comparison they are found not to agree. Of the many, only one instance is given here. In that *Catalogue*, *Vinayavastuṭīkā* is said to be contained in folios 192b6-381a5 (Vol. Dsu) but in the xylograph of the Snarthang edition it is actually found in folios 191a2-358a4 of the same volume. The reference in that *Catalogue* is also not to Sde-dge edition for we find from the *Catalogue of the Tibetan Buddhist Canons*, ed. by Hukuju Ui and others (p. 626), which is based entirely on the Sde-dge edition that it is contained in Vol. Tsu, 177a5-326a7 of that edition. So the references in P. Cordier's *Catalogue* must be to an edition not known to us.

2 P. Cordier's *Catalogue*, pt. III, p. 405 and *Catalogue of the Tibetan Buddhist Canons*, ed. by Hukuju Ui and others, No. 4114, pp. 626-27.

Mdo. Vol, Wa[1], folios 1-251a[8], while in the Sde-dge edition, Tanjur, Dulva, Vol. Tshu, folios 1b-207a[7]. It contains seventeen sections only—each section containing 14 folios on an average.

The author of this text is Vinītadeva. Jinamitra and Nāgadhvaja are its translators into Tibetan.

3. *Āgamakṣudrakavyākhyāna* (Luṅ-phran-tsh'egs-kyi-rnam-par-bśad-pa), extant in Tibetan, is a commentary on the Vinaya-kṣudrakavastu. It appears in the Tanjur, Mdo, Vol. Zhu, folios 1-276a[8] of the Snarthang ed. while in the Sde-dge ed., Tanjur, Dulva, Vol. Dsu, folios lb[1]-232a[5]. The work was composed by the revered ācārya Śīlapālita and translated into Tibetan by Śrībuddhaśānti and Śubhamati.[2]

4. *Vinayottarāgamaviśeṣāgamapraśnavṛtti* (Ḥdul-ba-luṅ-bla-maḥi-bya-brag-luṅ-zhu-baḥi-ḥgrel-pa) is a commentary on the Vinaya-uttaragrantha. It is contained in the Tanjur, Mdo, Vol. Zhu, folios 276b[1]-381a[7] of the Snarthang ed[3]. while in the Sde-dge ed.[4], Tanjur, Dulva, Vol. Dsu, folios 232a[5]-315a[7]. It is an incomplete work.

5. *Vinayavibhāṣā*[5] is an extensive commentary on the Vinaya

1 In the xylograph of the Snarthang, ed. Vol. Wa actually contains folos 1-234a[3].

2 *Catalogue of the Tibetan Buddhist Canons*, ed. Hukuju Ui and others, p. 627.

3 P. Cordier's *Catalogue*, pt. III, p. 405.

4 *Op. cit*, ed. by Hukuju Ui and others, p. 627—the title of the work being *Vinayāgamottaraviśeṣāgamapraśnavṛtti*.

5 Taisho, XXIII, 1440, Nanjio's *Catalogue*, Nos. 1135, 1136 (col. 250). It should, however, be noted here that there are five commentaries on the Vinayapiṭaka extant in Japanese: Bini-mo-ron (lit. *Vinayamātā-vaṇṇanā*), Matoro-ga-ron (lit. *mātikā or mātṛkā-vaṇṇanā*), Zenken-ron (lit. *pāsādikā-vaṇṇanā*), Sabbata-ron (lit. *Sabbatthi-vaṇṇanā*) and Myōryō-ron (lit. (*Pākaṭa-vaṇṇanā*). Of them Zenken-ron corresponds to the Pāli *Samanta-pāsādikā*,—M. Nagai, Buddhist Vinaya Discipline or Buddhist commandments, published in the *Buddhistic Studies*, ed. by Dr. B. C. Law, p. 368.

just like the *Samantapāsādikā*[1] on the Pāli Vinayapiṭaka. It is extant in Chinese only. But nothing is known of the translator of this work.

It may be that the *Samantapāsādikā*, as it now stands, is certainly not the original one. When compared with its Chinese version it reveals that it must have been preceded by one or more versions, and the Chinese translation corresponds to an earlier version. For example, when it refers to the books of the *Khuddakapāṭha*, it mentions only 14 books—not 15 as the Pāli text does. So also some of the passages in later volumes of the *Samantapāsādikā*, which are based on earlier Aṭṭhakathās such as the *Kurundī*, *Mahāpaccarī*, are either not found in the Chinese version or at any rate not as extensively as in the present Pāli commentary, although some of those names are occassionally referred to in the Chinese version.[2]

6. *Prātimokṣasūtrapaddhati* (So-sor-thar-paḥi-mdoḥi-gzhuṅ-ḥgrel) is contained in the Tanjur, Mdo, Vol. Pu (1-280a[8]) and Phu (1-120b)[8] covering about 400 folios.[3] The author of this commentary is ācārya Śūra (Dpaḥ-bo) while its translator into Tibetan is ācārya Sarvajñadeva, the famous Tibetan and Sanskrit scholar of Kashmir.

The present text is a word for word commentary giving the occasion for the formulation of each rule and compares favourably with the Pāli *Mahāvibhaṅga*. It contains 27 sections, of which the vol. Pu covers about 19 sections while the rest are in vol. Phu. The first two sections (1-43a[6])[4] contain the explanation of the opening verses and

1 The *Samantapāsādikā*, apart from other Pāli exegetical texts on Vinaya, is an extensive commentary on the five books of the Vinaya Piṭaka. In Tibetan, however, we have no such commentary on the texts of the entire four divisions of the Dulva (Vinaya).

2 I am indebted to Dr. P. V. Bapat for this valuable suggestion.

3 See P. Cordier's *Catalogue*, Pt. III, pp. 400-401. We have already pointed out that Cordier's *Catalouge* is based neither on the Snarthang, ed. nor on the Sde dge, ed. and consequently the folio numbers are different from those of both the editions. It is in Tanjur, Dulva, Vol. Du (lb[1]-239a[2]) and Vol. Nu (1b[1]-87b[7]) of the Sde-dge ed,—See *Catalogue of the Tibetan Buddhist Canons*, ed. by Hukuju Ui and others, p. 625, No. 4104. In the xylograph of the Snarthang, ed. it is actually found in vol. Pu (1-268a[5]) and Phu (1-110a[2]).

4 Henceforth folio nos. are to the Snarthang ed. as found in the xylographs themselves unless otherwise mentioned.

the nidāna (introductory portion). The third section ($43a^6$-$56b^1$) is a commentary on the 4 Pārājika offences. The fourth and fifth sections ($56b^1$-$93a^3$) are commentaries upon the 13 Saṅghāvaśeṣa offences and the 2 Aniyata offences. The sixth, seventh and a small portion of the eighth sections ($93a^3$-$130b^6$) comment upon the 30 Naiḥsargika-prāyaścittika offences. The rest of the eighth section, sections 9-18 and a small portion of 19 ($130b^6$-$268a^5$) are devoted to the explanation of the 86 Pātayantika offences—the explanation of the 86th offence is incomplete here, it is completed in the next volume, *i.e.*, Vol. Phu, folio $7b^2$. The 20th section ($7b^2$-$18a^4$) is devoted to the explanation of the 4 Pratideśanīya offences. The rest of the sections, *i.e.*, sections (21-27) are commentaries upon 112 Śaikṣya[1] and 7 Adhikaraṇaśamatha dharmas, covering folios $18a^4$-$109a^7$. Folio 109b, *i.e.*, one folio only, is devoted to the explanation of the concluding verses.

7. *Vinayasaṁgraha*[2] (Ḥdul-ba-bsdus-pa) is otherwise known as *Prātimokṣavṛttivinaya*. In the colophon[3] we also come across the the title *Prātimokṣavṛttivinayasaṁgrahanāma*. It contains 13 sections covering folios $121a^1$-$346a^8$. In the xylograph of the Snarthang ed., it is actually found in folios $110a^2$-$317a^1$ while in the Sde-dge edition[4], Vol. Nu, folios $88a^1$-$268a^7$.

The author of this treatise is ācārya Viśeṣamitra while the translation in Tibetan is by Śīlendrabodhi, Śākyaprabha and Vairocanarakṣita. The text was afterwards revised by Jñānaśrībhadra, Jayaprajña and Śākyamitra. It was compiled by the venerable Jinamitra and translated into Chinese by I-tsing (700 A.D.)—the Chinese translation agrees with the Tibetan[5]. This commentary, although called the *Sarvāstivāda-*

1 It is to be noted that the *So-sor-thar-pa* contains 108 Śaikṣya rules instead of 112.

2 See Cordier's *Catalogue*, p. 401.

3 Folio 317a.

4 *Catalogue of the Tibetan Buddhist Canons*, ed. by Hukuju Ui and others, No. 4105, p. 625.

5 Nanjio's *Catalogue*, No. 1127.

Vinayasaṁgraha, is undoubtedly a Mūlasarvāstivāda work[1]. It deals in great detail with the Poṣadha ceremony and the rules for conducting it. It states how the *Pātimokkha* is to be recited and all other necessary preliminaries to it are to be gone through. It is, however, to be noted that the portion of the *Prātimokṣa* dealt with extensively in the *Vinayasaṁgraha* is given in the Uposathakkhandhaka[2] of the Pāli *Mahāvagga*.

8. *Prātimokṣasūtraṭīkāvinayasamuccaya*[3] (So-sor-thar-paḥi-mdoḥi-rgya-cher-ḥgrel-pa-ḥdul-ba-kun-las-bsdus-pa) is contained in vols. Bu (1-371a^{8}) and Mu (1-335a^{7}) and partly in Tsu (1-184a^{6}), covering about 890 folios[4]. The title of the book, as given in the colophon, is *Prātimokṣasūtraṭīkāsamuccayanāma*. In the Sde-dge ed., it is, however, contained in the Tanjur, Dulva, vols, Pu (lb^{1}-312a^{7}) and Phu (lb^{1}-281a^{7}) and partly in Bu (lb^{1}-150a^{2}) consisting of about 743 folios. It is an extensive commentary on the *Prātimokṣa Sūtra* containing 50 sections. Of the 50 sections, Vol. Bu contains about 17 sections covering explanation of the *Prātimokṣa* rules up to Naiḥsargika rule, No. 20, Vol. Phu about 21 (partly 17-38) sections extending up to Prāyaścittika rule, No. 57, and vol. Bu about 12 (38-50) sections covering the rest of the rules of the *Prātimokṣa Sūtra*.

Vimalamitra is the author of this work while the translators into Tibetan are Jinamitra, Sarvajñadeva and Nāgadhvaja.

9. *Prātimokṣasūtravṛtti*[5] (So-sor-thar-paḥi-mdoḥi-ḥgrel-pa) is contained in vol. Tsu covering about 95 (184a^{6}-279a^{5}) folios. In the colophon we have two titles of this work, *viz.*, *Prātimokṣasūtraṭīkā* and *Prātimokṣasūtravṛtti*. In the Sde-dge edition[6], this work appears in vol. Bu, folios 150a^{3}-225a^{7}.

1 See *supra* for further details.

2 Vinaya Piṭaka, Vol. I, pp. 101-36.

3 P. Cordier's *Catalogue*, Pt. III, p. 401.

4 In the xylograph of the Snarthang ed. vols. Bu, Mu, and Tsu actually contain folios (1-340a), (1-329a), and (1-18) respectively.

5 P. Cordier, *op. cit.*, p. 402.

6 *Catalogue of the Tibetan Buddhist Canons*, ed. by Hukuju Ui and others, No. 4107, p. 625.

We know nothing of the author and the translator of the work. The colophon is silent on the point.

10. *Prātimokṣabhāṣyāsampramuṣitasmaraṇamātralekha*[1] (So-sor-thar-paḥi-bśad-pa-mi-brjed-dran-byed-tsam-du-bris-pa) appears in vol. Tshu, folios 1-186b[6] while in the Sde-dge[2] edition, vol. Mu, folios, 1b[1]-161a[7]. It is otherwise known as *Prātimokṣabhāṣyāsamprasmuṣita* or *Prātimokṣavṛtti-asampramuṣitasmaraṇa*.

The colophon does not give the name of the author of the work but the names of the translators into Tibetan are given as Jarāndhara and Ratnabhadra.

11. *Prātimokṣapadābhismaraṇa*[3] (So-sor-thar-paḥi-tshig-gi-brjed-byaṅ) is contained in vol. Tshu, folios 186b[6]-226b[3] while in the Sde-dge edition,[4] vol. Mu, folios 161b[1]-198b[3]. In the colophon there is another title of the work, *viz.*, *Prātimokṣavṛttipada*.

Dānaśīla is the author of this work and its translators into Tibetan are Jinamitra and Nāgadhvaja.

12. *Prātimokṣavṛttipadapremotpādikā*[5] (So-sor-thar-paḥi-ḥgrel-pa-tshig-gi-dgaḥ-ba-bskyed-pa) appears in vol. Tshu, folios 226b[3]-244a[3] while in the Sde-dge edition[6], vol. Mu, folios 198b[4]-215a[2]. Two other names of the work are also recorded in the colophon, *viz.*, *Prātimokṣapadabhāṣyapremotpāda* and *Prātimokṣapadabhāṣyapremotpādikānāma*.

Ācārya Kalyāṇamitra of the Sautrāntika school is the author of the work. The name of its translator into Tibetan is not mentioned.

The huge volume of commentaries on the *Prātimokṣa Sūtra* which is the nucleus of the Vinayapiṭaka also proves its importance.

1 Cordier's *Catalogue*, Pt. III, p. 402.

2 *Catalogue of the Tibetan Buddhist Canons*, ed. by Hukuju Ui and others, No. 4108, p. 626.

3 P. Cordier, *op. cit.*, p. 403.

4 *Op. cit.*, ed. Hukuju Ui and others, p. 626, No. 4109,—the title of the work is given here as *Prātimokṣābhismaraṇapada*.

5 Cordier, *op. cit.*, p. 403.

6 *Op. cit.*, ed. Hukuju Ui and others, p. 626. No. 4110.

13. *Āryasarvāstivādimūlabbhikṣuṇīprātimokṣasūtravṛtti*[1] (Ḥphags-pa-thams-cad-yod-par-smra-baḥi-rtsa-baḥi-dge-sloṅ-maḥi-so-sor-thar--paḥi-mdoḥi-ḥgrel-pa) is a commentary on the *Bhikṣuṇīprātimokṣasūtra* contained in vol. Ta of the Dulva. It appears in Tanjur, Mdo, vol. Dsu,[2] folios 1-192b^{6} while in the Sde-dge ed.,[3] Tanjur, Dulva, vol. Tsu, folios 1b^{1}-177a^{4}. It consists of 8 sections.

The explanation of the nidāna (introductory portion) and the 8 Pārājika rules are contained in folios 1-57b^{5}, the 20 Saṅghāvaśeṣa rules in folios 57b^{5}-77a^{2}, the 33 Naiḥsargika rules in folios 77a^{2}-80a^{4}, the 180 Pātayantika rules in 80a^{4}-158a^{4}, the 11 Pratideśanīya rules in 158a^{4}-160a^{5}, the 112 Śaikṣya rules in 160a^{6}-169a^{7} and the 7 Adhikaraṇaśamatha rules in folios 169b^{1}-180b^{6}. The rest of the folios, *i.e.*, 180b^{6}-191a^{2}, are devoted to the explanation of the verses occuring at the end.

We know nothing of the author and the translator of the text. The colophon is silent.

From this commentary, we also learn that unlike Pāli, the *Bhikṣuṇīprātimokṣasūtra* contains verses in the beginning and the end. Similar is the case with our *Bhikṣuprātimokṣasūtra* as already stated.

Minor Texts on Vinaya

There are a few Vinaya texts which are regarded as supplements to those mentioned above. These are as follows:—

(1) *Kriyāskandhanāma* (Bya-baḥi-phuṅ-po-zhes-bya-ba) is contained in vol. Tshu, folios 244a^{3}-279a^{1} of the Snarthang edition[4] while in the Sde-dge edition[5], vol. Mu, folios 215a^{2}-246a^{7}. It is, however, an incomplete work.

1 P. Cordier's *Catalogue*, Pt. III, p. 404.

2 In the xylograph of the Snarthang edition, vol. Dsu actually contains folios 1-191a^{2}.

3 *Catalogue of the Tibetan Buddhist Canons*, ed. Hukuju Ui and others, No. 4112, p. 626.

4 Cordier, *op. cit.*, p. 403.

5 *Op. cit.*, ed. Hukuju Ui and others, p. 626.

We know nothing of the author and the translator of the work—the colophon is silent.

(2) *Vinayasūtra* (Ḥdul-baḥi-mdo) appears in vol. Zu, folios 1-109b[8] of the Snarthang edition[1] while in the Sde-dge edition[2], vol. Wu, folios 1b[1]-100a[7]. It contains nine sections. Ācārya Guṇaprabha is the author of the work while Jinamitra and Nāgadhvaja are the translators into Tibetan.

(3) *Ekottarakarmaśataka* (Las-brgya-rtsa-gcig-pa) appears in Snarthang edition[3], vol. Zu, folios 109b[8]-298a[8] while in the Sde-dge edition[4], vol. Wu, folios 100b[1]-259a[7]. The colophon gives another title of the work, *viz.*, *Kalpaprakriyāviniścaya-ekottarakarmaśataka* (Cho-ga-lag-len-gtan-la-ḥbebs-par-byed-pa-las-brgya-rtsa-gcig-pa). The author and the translators of the work are the same as those of the above text.

(4) *Vinayasūtravṛtti-abhidhānasvavyākhyānanāma* (Ḥdul-baḥi-mdoḥi-ḥgrel-pa-mṅon-par-brjod-pa-raṅ-gi-rnam-par-bśad-pa-zhes-bya-ba) appears in vols. Hu and Yu, folios 1-328a[5] and 1-342a[8] of the Snarthang edition[5], while in the Sde-dge edition[6], vols. Shu and Zu, folios lb[1]-278a[7] and lb[1]-274a[7] respectively. The colophon gives two other titles of the work, *viz.*, *Vinayasūtravṛttisvavyākhyānanāma* (Ḥdul-baḥi-mdoḥi-ḥgrel-pa-raṅ-gi-rnam-par-bśad-pa-zhes-bya-ba) and *Vinayasūtravṛttimāthurīnāma* (Ḥdul-baḥi-mdoḥi-ḥgrel-pa-bcom-brlag-ma-zhes-bya-ba). It is a commentary on the *Vinayasūtra* (Ḥdul-baḥi-mdo) mentioned above.

The author of the work is ācārya Guṇaprabha and the translators into Tibetan are Alaṁkāradeva and Śīlākaragupta.

(5) *Vinayasūtraṭīkā* (Ḥdul-baḥi-mdoḥi-rgya-cher-ḥgrel-pa) is contained in the Snarthang edition,[7] vols. Ru and Lu, folios 1-474a[8]

1 Cordier's *Catalogue*, pt. III, p. 406.
2 *Op., cit.*, ed. Hukuju Ui and others, p. 627.
3 Cordier, *op. cit.*, p. 406.
4 *Op. cit.*, ed. Hukuju Ui and others, p, 627, No. 4118.
5 Cordier, *op. cit.*, pp, 406, 407.
6 *Op. cit.*, ed. Hukuju Ui and others, p. 627.
7 Cordier, *op. cit.*, pp, 407, 408.

and 1-464a[8] respectively while in the Sde-dge edition,[1] vols. Ḥu and Yu, folios lb[1]-388a[7] and lb[1]-390a[7] respectively. The colophon gives another title of the work, *viz.*, *Sarvanikāyasamastavinayapiṭakapradhānāryamūlasarvāstivādavinayasamuccayaṭīkā* (Sde-pa-thams-cad-kyi-ḥdul-baḥi-sde-snod-mthaḥ-dag-gi-gtso-bor-gyur-pa-ḥphags-pa-gzhi-thams-cad-yod-par-smra-baḥi-ḥdul-ba-kun-las-btus-paḥi-rgya cher-ḥgrel-pa). It is a commentary on the *Vinayasūtra* (Ḥdul-baḥi-mdo).

The author of the work is ācārya Dharmamitra while its translators into Tibetan are Jinamitra and Nāgadhvaja.

(6) *Vinayasūtravyākhyāna* (Ḥdul-ba-mdoḥi-rnam-par-bśad-pa) appears in vol. Su, folios 1-314a[6] of the Snarthang edition[2] while in the Sde-dge edition,[3] vol. Ru, folios lb[1]-263a[7]. The colophon gives another title of the work, *viz.*, *Ācārya-Guṇaprabhaviracitavinayasūtravṛtti* (Yon-tan-ḥod-kyis-mdsad-paḥi-ḥdul-ba-mdoḥi-ḥgrel-pa).

Ācārya Prajñākara is the author of this work while the names of the translators into Tibetan are not there.

(7) *Vinayasūtravṛtti* (Ḥdul-baḥi-mdoḥi-ḥgrel-pa) appears in the Snarthang edition,[4] vol. Su, folios 1-429a[8] while in the Sde-dge edition,[5] vol. Lu, folios lb[1]-344a[7]. The colophon of the work gives two other titles, *viz.*, *Vinayasūtramūlalaghuvṛtti* (Ḥdul-baḥi-mdoḥi-rtsa-baḥi-ḥgrel-pa-chuṅ-ba) and *Vinayasūtralaghuvṛtti* (Ḥdul-ba-mdoḥi-ḥgrel-chuṅ). It is a commentary on the *Vinayasūtra* (Ḥdul-baḥi-mdo) and should be compared with the *Vinayasūtravṛtti-abhidhānasvavyākhyānanāma* (Ḥdul-ba-mdoḥi-ḥgrel-pa-mṅon-par-brjod-pa-raṅ-gi-rnam-par-bśad-pa-zhes-bya-ba) which is also a commentary on the above text.

The author is ācārya Guṇaprabha, the name of the translator has not been mentioned.

1 *A Complete Catalogue of the Tibetan Buddhist Canons*, ed. Hukuju Ui and others, p. 628.

2 Cordier, *op. cit.*, pp. 408, 409.

3 *Op. cit.*, ed. Hukuju Ui and others, p. 628.

4 Cordier, *op. cit.*, p. 409.

5 *Op. cit.*, ed. Hukuju Ui and others, p. 628.

(8) *Vinayakārikā* (Ḥdul-ba-tshig-leḥur-byas-pa) is contained in the Snarthang edition,[1] vol. Hu, folios 1-67a[8] while in the Sde-dge edition,[2] vol. Su, folios lb[1]-63a[6]. The colophon of this work gives another title also, *viz.*, *Āryamūlasarvāstivādavinayakārikāpuṣpamālā-nāma*(Gzhi-thams-cad-yod-par-smra-baḥi-ḥdul-ba-tshig-leḥur-byas-pa-me-tog-gi-phreṅ-rgyud-zhes-bya-ba). It agrees with the Chinese Kan-pan-shwo-yi-tshiĉ-yiu-pu-phi-nâi-ye-suṅ (*Mūlasarvāstivādanikāyavinayagāthā*) translated by I-tsing[3] (710 A. D.).

The author is ācārya Viśākhadeva, and its translators into Tibetan are Jayākara and Prajñākīrti.

(9) *Triśatakārikāvyākhyāna* (Tshig-leḥur-byas-pa-sum-brgya-paḥi-rnam-par-bśad-pa) is contained in vol. Hu, folios 184b[3]-312a[8] of the Snarthang edition[4] while in the Sde-dge edition,[5] vol. Śu, folios 162b[3]-264a[7]. The colophon gives two other titles, *viz.*, *Śrāmaṇera-triśatakārikāvyākhyānaśiṣyahitanāma* (Dge-tshul-gyi-tshig-leḥur-byas-pa-sum-brgya-paḥi-rnam-par-bśad-pa-slob-ma-la-phan-pa-zhes-bya-ba) and *Triśatabhāṣyaśiṣyahitanāma* (Sum-brgya-paḥi-bśad-pa-slob-ma-la-phan-pa-zhes-bya-ba).

The author is ācārya Vinītadeva and its translators into Tibetan are Buddhaśānti and Śubhamati.

(10) *Śramaṇapañcāśatkārikāpadābhismarṇa* (Dge-sbyoṅ-gi-kā ri-kā-lṅa-bcu-paḥi-tshig-gi-brjed-byaṅ-du-byas-pa) appears in the Snarthang edition[6], vol. U, folios 5a[4]-35b[1] while in the Sde-dge, edition[7], vol. Su, folios 4b[2]-28a[7]. The colophon gives two other titles, *viz.*, *Śramaṇapañcāśatkārikāsūtrīkṛtabhāṣya* (Dge-sbyoṅ-gi-kā-ri-kā-lṅa-bcu-pa-mdo-tsam-du-bśad-pa) and *Tadvṛtti-aṣṭavastukā* (Deḥi-ḥgrel-pa-don-brgyad-ma).

The author is ācārya Kamalaśīla—the name of its translator into Tibetan is not mentioned.

1 Cordier's *Catalogue*, pt. III, pp. 409, 410.
2 *Tibetan Catalogue*, ed. Hukuju Ui and others, p. 628.
3 Nanjio, *op. cit.*, No. 1143, col. 252.
4 P. Cordier, *op. cit.*, p. 410, 411.
5 *Op. cit.*, ed. Hukuju Ui and others, p. 629, No. 4126.
6 P. Cordier, *op. cit.*, p. 411.
7 *Op. cit.*, ed. Hukuju Ui and others, p. 629, No. 4128.

(11) *Sarvāstivādiśrāmaṇerakaraṇa* (Thams-cad-yod-par-smra-ba-rnams-kyi-dge-tshul-gyi-bya-ba) is contained in the Snarthang edition[1], vol. U, folios 35b[1]-54b[6] while in the Sde-dge edition[2], vol. Su, folios 28b[1]-45a[3]. The colophon gives two other names, *viz.*, *Sarvāstivādiśrāmaṇerakaraṇapañcāśadvṛtti* (Thams-cad-yod-par-smra-baḥi-dge-tshul-bya-ba-lṅa-bcu-paḥi-ḥgrel-pa) and *Pañcāśadvṛttisarvāstivādiśrāmaṇerakaraṇanāma* (Lṅa-bcu-paḥi-ḥgrel-pa-thams-cad-yod-par-smra-baḥi-dge-tshul-bya-ba-zhes-bya-ba).

We know nothing of the author and of its translator into Tibetan—the colophon is silent.

(12) *Śrāmaṇeraśikṣāpadasūtra* (Dge-tshul-gyi-bslab-paḥi-gzhiḥi-mdo) appears in the Snarthang edition[3], vol. U, folios 54b[6]-70a[4] while in the Sde-dge edition[4], vol. Su, folios 45a[4]-57b[6].

The author is ācārya Kalyāṇamitra and its translators into Tibetan are Mahājana and Kumāravara—Parahita and Kumāravara revised the Tibetan translation.

(13) *Nidānapudgalasaṁgrahakārikā* (Gleṅ-gzhi-daṅ-gaṅ-zag-bsdus-paḥi-tshig-leḥur-byas-pa) appears in the Snarthang edition[5], vol. U, folios 70a[4]-78a[3] while in the Sde-dge edition[6], vol. Su, folios 57b[7]-64a[5].

The author of the work is Balaśrībhadra and its translators into Tibetan are Dīpaṃkaraśrījñāna and Kumāraśīla.

(14) *Śrāmaṇeravarṣāgrapṛcchā* (Dge-tshul-gyi-daṅ-poḥi-lo-dri-ba) is contained in the Snarthang edition[7], vol. U, folios 78a[3]-80a[5] while in the Sde-dge edition[8], vol. Su, folios 64a[5]-66a[1].

The translators into Tibetan are Naradeva and Jayaprajña—the name of the author is not known.

1 P. Cordier's *Catalogue*, Pt. III, p. 411.
2 *Tibetan Catalogue*, ed. Hukuju Ui and others, p. 629, No. 4129.
3 P. Cordier, *op. cit.*, p. 412.
4 *Op. cit.*, ed. Hukuju Ui and orthers, p. 629, No. 4130.
5 P. Cordier, *op. cit.*, p. 412.
6 *Op. cit.*, ed. Hukuju Ui and others, p. 529, No. 4131.
7 P. Cordier, *op. cit.*, p. 412
8 *Op. cit.*, ed. Hukuju Ui and others, p. 630, No. 4132.

(15) *Vinayapraśnakārikā* (Ḥdul-ba-dri-baḥi-tshig-leḥur-byas-pa) is contained in the Snarthang edition[1], vol. U, folios $80a^{5}$-$85a^{6}$ while in the Sde-dge edition[2], vol. Su, folios $70b^{3}$-$74b^{5}$.

The author is Kalyāṇamitra and its translators into Tibetan are Dharmākara and Śrīkūṭa.

(16) *Vinayapraśnaṭīkā* (Ḥdul-ba-dri-ba-rgya-cher-ḥgrel-pa) is contained in the Snarthang edition[3], vol. U, folios $85a^{7}$-$157b^{6}$ while in the Sde-dge edition[4], vol. Su, folios $74b^{5}$-$133a^{2}$. The colophon gives two other titles, *viz.*, *Vinayapraśnakārikānirṇaya* (Ḥdul-ba-dri-baḥi-tshig-leḥur-byas-paḥi-gtan-la-dbab-pa) and *Tatsvavṛtti* (Deḥi-raṅ-ḥgrel). It is a commentary on the *Vinayapraśnakārikā* (Ḥdul-ba-dri-baḥi-tshig-leḥur-byas-pa) mentioned above.

The author and the translator are the same as above.

(17) *Vinayastotra* (Ḥdul-ba-la-bstod-pa) appears in the Snarthang edition[5], vol. U, folios $157b^{6}$-$159a^{3}$ while in the Sde-dge edition[6], vol. Su, folios $133a^{2}$-$143a^{3}$.

The author is Dharmaśreṣṭhin and the translators are Jinamitra and Nāgadhvaja.

(18) *Vinayastotrapadavyākhyāna* (Ḥdul-ba-la-bstod-paḥi-tshig-gi-rnam-par-bśad-pa) appears in the Snarthang edition[7], vol. U, folios $159a^{3}$-$168b^{7}$ while in the Sde-dge edition[8], vol. Su, folios $134a^{3}$-$141a^{5}$.

The author is ācārya Vinītadeva—the name of the translator is not there.

(19) *Samayabbhedoparacanacakra*[9] (Gzhuṅ-lugs-kyi-bye-brag-bkod-paḥi-ḥkhor-lo) is contained in the Snarthang edition[10], vol. U, folios

1 P. Cordier, *op. cit.*, p. 413.
2 *Op. cit.*, ed. Hukuju Ui and others, p. 630, No. 4134.
3 P. Cordier, *op. cit.*, p. 413.
4 *Op. cit.*, ed. Hukuju Ui and others, p. 630, No. 4135.
5 P. Cordier, *op. cit.*, p. 413.
6 *Op. cit.*, ed. Hukuju Ui and others, p. 630, No. 4136.
7 P. Cordier, *op. cit.*, pp. 413, 414.
8 *Op. cit.*, ed. Hukuju Ui and others, p. 630, No. 4137.
9 *Ibid.*, p. 630.
10 P. Cordier, *op. cit.*, Pt. II, p. 414.

168b[7]-176b[8] while in the Sde-dge edition[1], vol. Su, folios 141a[5]-147a[2].

The author is ācārya Vasumitra and its translators into Tibetan are Dharmākara and Bhadrapāla.

(20) *Nikāyabhedavibhaṅgavyākhyāna* (Sde-pa-tha-dad-par-byed-pa-dañ-rnam-par-bśad-pa) appears in the Snarthang edition[2], vol. U, folios 177a[1]-187b[3] while in the Sde-dge edition[3], vol. Su, folios 147a[3]-154b[2].

The author is Bhavya, its translators into Tibetan are Dīpaṃkaraśrījñāna and Jayaśīla.

(21) *Samayabhedoparacanacakre nikāyabhedopadarśanasaṃgraha-nāma*[4] (Gzhuñ-tha-dad-pa-rim-par-bklag-paḥi-ḥkhor-lo-las-sde-pa-tha-dad-pa-bstan-pa-bsdus-pa-zhes-bya-ba)appears in the Snarthang edition,[5] vol. U, folios 187b[3]-190b[4] while in the Sde-dge edition,[6] vol. Su, folios 155b[3]-156b[4].

The author is ācārya Vinītadeva—the name of the translator is not mentioned.

The above three works (Nos. 19-21) deal with the tenets of the different schools.

(22) *Upāsakasaṃvarāṣṭaka* (Dge-bsñen-gyi-sdom-pa-brgyad-pa) appears in the Snarthang edition[7], vol. U, folios 190b[4]-191a[5] while in the Sde-dge edition,[8] vol. Su, folios 156b[5]-157a.[9]

Śūnyaśrī is the author of this work and the translator is Dharmakīrti.

(23) *Upāsakasaṃvarāṣṭakavivaraṇa* (Dge-bsñen-gyi-sdom-pa-brgyad-paḥi-bśad-pa) appears in the Snarthang edition,[9] vol. U,

1 *Tibetan Catalogue*, ed. Hukuju Ui and others, p. 630, No. 4138.
2 P. Cordier, *op. cit.*, p. 414.
3 *Op. cit.*, ed. Hukuju Ui and others, p. 631, No. 4139.
4 *Ibid.*, p. 631.
5 P. Cordier, *op. cit.*, pp. 414, 415.
6 *Op. cit.*, ed. Hukuju Ui and others, p. 631, No. 4140.
7 P. Cordier, *op. cit.*, p. 415.
8 *Op. cit.*, ed. Hukuju Ui and others, p. 631, No. 4141.
9 P. Cordier, *op. cit.*, p. 415.

folios 191a⁵-197a³ while in the Sde-dge edition,[1] vol. Su, folios 157a⁴-161b². It is a commentary on the *Upāsakasaṃvarāṣṭaka* mentioned above.

The author and the translator are as above.

(24) *Vimuktimārge dhūtaguṇanirdeśanāma* (Rnam-par-grol-baḥi-lam-las-sbyaṅs-paḥi-yon-tan-bstan-pa-zhes-bya-ba) is contained in the Snarthang edition,[2] vol. U, folios 197a⁸-211b⁸ while in the Sde-dge edition,[3] vol. Su, folios 161b²-172b.[7] It is a *verbatim* reproduction of the Kanjur, Mdo, vol. Sa, folios 131b¹-139a⁴ of the Sde-dge edition.[4]

The translators are Vidyākaraprabha and Śrīkūṭa—the author's name is not known.

(25) *Bhikṣuvarṣāgrapṛcchā* (Dge-sloṅ-gi-daṅ-poḥi-lo-dri-ba) appears in the Snarthang edition,[5] vol. U, folios 317a¹-323a⁸ while in the Sde-dge edition,[6] vol. Su, folios 66a¹-70b³. It deals with the history of the origin of the different schools.

The translators are Dīpaṃkaraśrījñāna and Jayaśīla, and Padmākaraghoṣa is its author.

(26) *Daśaśikṣāvidhi*[7] (Bslab-pa-bcuḥi-cho-ga) appears in the Sde-dge edition,[8] vol. Su, folios 252b⁶-253a⁷.

The author is Klu-sgrub—its translator into Tibetan is Rtse-thoṅ-gzhon-nu.

1 *Tibetan Catalogue*, ed. Hukuju Ui and others, p. 631.
2 P. Cordier, *op. cit.*, p. 415.
3 *Op. cit.*, ed. Hukuju Ui and others, p. 631, No. 4143.
4 *Ibid.*, p. 58, No. 306.
5 P. Cordier, *op. cit.*, pp. 416, 417.
6 *Op. cit.*, ed. Hukuju Ui and others, p. 630, No. 4133.
7 Omitted in P. Cordier's *Catalogue*.
8 *Op. cit.*, ed. Hukuju Ui and others, p. 632, No. 4148.

CHAPTER V

Abhidharma Texts of the Sarvāstivādins

INTRODUCTORY

The Abhidharma is the third division of the Tripiṭaka. In the *Atthasālinī*[1] is given an import of the term Abhidhamma by Buddhaghoṣa. According to him, the prefix 'abhi' is employed in the sense of 'excellence and difference,' and Abhidharma, therefore, means dhamma (religion) which excels and is differentiated from the other dhamma (Suttapiṭaka) by its varied attributes. It deals with the same dhamma as taught in the Suttapiṭaka and differs from the latter in its arrangement and detailed treatment. The Suttapiṭaka, for instance, treats of the five skandhas briefly, while the Abhidhammapiṭaka discusses them in detail. The same may be said of the six sense-organs and their spheres (āyatanas), eighteen elements (dhātus), the four truths (satyas) and the like. Thus the difference between them 'is one not of subject-matter but of treatment.' "As far as the contents of the Abhidhamma are concerned," says Prof. Malalasekera,[2] "they do not form a systematic philosophy, but are a special treatment of the Dhamma as found in the Suttapiṭaka. Most of the matter is psychological and logical; the fundamental doctrines mentioned or discussed are those already propounded in the suttas and, therefore, taken for granted."

In his *Sūtrālaṁkāra*[3], Asaṅga suggests four different interpretations of the term Abhidharma :—

(i) It is called Abhidharma because it leads to Nirvāṇa by imparting instructions on truths, bodhipakṣīyadharmas, vimokṣa, the final goal, and the like.

1 p. 2: atirekavisesaṭṭhadiko hi ettha abhisaddo............ayam pi dhammo dhammātirekadhammavisesaṭṭhena abhidhammo ti vuccati.

2 *Dictionary of Pali Proper Names*, Vol. I, p. 138.

3 Ed. S. Lévi, p. 54.

(ii) It is also known as Abhidharma, as it constantly points out elaborately the difference between the material (rūpī) and non-material (arūpī) of each individual dharma (existent thing) with illustrations.

(iii) It also goes by the name of Abhidharma, for it overcomes the opposition by questions of dispute and the like.

(iv) It is also called Abhidharma, as it helps us in understanding properly the essence of the sūtra.

In the *Sphuṭārthābhidharmakośavyākhyā*[1] of Yaśomitra the term Abhidharma has been explained as pure transcendental knowledge along with the knowledge of mind (citta), mental states (caitta), ethical observances for purity (anāśravasaṁvara) and non-mental objects (cittaviprayukta) as its subordinate topics. The text which deals with these topics is also known as Abhidharma.

Different interpretations offered by different scholars as to the denomination of the term Abhidharma have been given above. The fundamental idea expounded in all the works is the same, *viz.*, the attainment of transcendental knowledge, the goal which all Buddhists yearn for.

The term Abhidharma is sometimes translated by the English word "Metaphysics," but the word really imports "higher religion" or "higher subtleties of religion" and not "Metaphysics."[2] The Abhidharma, so far we know, deals mainly with the psycho-analysis of the mind of the meditating bhikṣu. In other words, it treats of different aspects of mind-culture enabling one to attain the perfect knowledge. Thus it may be compared favourably with the Western Psychology in its contents. The difference is that the former treats of the mind of the religious personages, while the latter of an average individual.

In the Pāli tradition[3], it is said that Buddha first preached the Abhidhamma to the Tāvatiṁsa gods, while living among them on the Paṇḍukambala rock at the foot of the Pāricchattaka tree in the

1 P. 8.

2 Winternitz, *A History of Indian Literature*, vol. II, p. 165.

3 *Atthasālinī*, pp. 28-32, *Sammohavinodanī*, p. 1, *Monorathapūraṇī*, i. 77, and also Oldenberg's Introduction to the Vinayapiṭaka, p. XXXIV.

Tāvatiṁsa heaven during his visit to his mother there. Subsequently, he preached it to Sāriputta who used to meet Buddha when he came down to the Mānasasarovara for meals. Then Sāriputta handed it down to Bhaddaji and by successive succession of disciples it reached Revata and others, and it took its final form in the Third Council held during the reign of king Aśoka. The Kashmirian Vaibhāṣikas, however, maintain that Buddha delivered sermons to different persons, at different places, and at different times. They were later on collected by the Arhats and the Śrāvakas and were worked into Abhidharma treatises by them[1].

The seven well-known texts of the Sarvāstivādins

The Sarvāstivāda school had seven Abhidharma treatises like the Theravādins. These treatises of the Sarvāstivādins are available in Chinese translations only. Manuscript fragments of the Sūtra and the Vinaya literature of this school are now available in original Sanskrit, but unfortunately no fragment of any of these important Abhidharma treatises in Sanskrit, excepting that of the *Saṅgītiparyāya*[2], has as yet been discovered. It is rather strange that none of these works, except the *Prajñaptiśāstra* of Ārya Maudgalyāyana, exists in Tibetan translation—although the whole of the Vinaya literature and some other important Abhidharma treatises are preserved in it. Until the discovery of the original Sanskrit texts, the Chinese translations are the only sources of our information[3]. Our knowledge of it has, however, now been supplemented by the French translation with introduction and notes of the *Abhidharmakośa* by Louis de La Vallée Poussin and Yaśomitra's commentary *Sphuṭārthābhidharmakośavyākhyā*[4].

1 *Abhidharmakośabhāṣya*, B. B., p. 7.

2 A small fragment of this treatise has been discovered from the caves of Bamiyan in Afganistan—S. Lévi, *J. A S.*, 1932.

3 *J. P. T. S.*, 1904-5 and also *E.R.E.*, XI.

4 Pali counterpart of the seven Abhidhamma treatises of the Sarvāstivāda school by B. C. Law in "*A History of Pāli Literature*, vol. I, Chap. II, pp. 336 ff., Abhidharma literature of the Sarvāstivāda school by Dr. N. Dutt in his "*Early History of the spread of Buddhism and Buddhist Schools*",

The Abhidharmapiṭaka of the Sarvāstivāda school, preserved in its Chinese version, comprises seven treatises[1]. They are as follows:—

(1) *Jñānaprasthānasūtra*[2] of Ārya Kātyāyanīputra,
(2) *Saṅgītiparyāya* of Mahākauṣṭhila,
(3) *Prakaraṇapāda* of Sthavira Vasumitra,
(4) *Vijñānakāya* of Sthavira Devaśarmā,
(5) *Dhātukāya* of Pūrṇa,
(6) *Dharmaskandha* of Ārya Śāriputra, and
(7) *Prajñaptiśāstra* of Ārya Maudgalyāyana.[3]

Of the treatises mentioned above, the *Jñānaprasthānasūtra* of Ārya Kātyāyanīputra occupies the most important place. Yaśomitra in his *Sphuṭārthābhidharmakośavyākhyā*[4] compares the *Jñānaprasthāna* to the body of a being and the other six to its legs. It is the principal treatise of the Sarvāstivāda school, others are Pādas or supplements to it. In the words of Prof. Takakusu, "It stands to the other treatises in such relation as the Veda to the six Vedāṅgas"[5]. But the seven Theravādin treatises are all independent works—there is no interdependence among them.

(1) *Jñānaprasthānasūtra* was composed three hundred years after the Mahāparinirvāṇa of the Great Teacher by the venerable Kātyāyanīputra who flourished in Kashmir. He was a great teacher of the Sarvāstivāda school and was a contemporary of king Kaniṣka. There are two translations of this work in Chinese, one by the Kashmiree monk Gautama Saṅghadeva along with Ku Fo-nien in 383 A.D., entitled the *Abhidharmāṣṭagrantha*, generally known as the

pp. 288 ff., and also Dr. Dutt, *Early Monastic Buddhism*, vol. II. pp. 130 ff. —these are valuable contributions on the subject.

1 7 Theravādin Abhidhamma treatises: *Paṭṭhāna*, *Dhammasaṅgaṇi*, *Yamaka*, *Kathāvatthu*, *Dhātukathā*, *Vibhaṅga* and *Puggalapaññatti*.

2 It has been retranslated from the Chinese version of Hiüen-Tsang by Śānti Bhikṣu Śāstri. It contains two sections only.

3 The *Mahāvyutpatti* (ed. Sakaki, p. 109), however, gives the names of the six Abhidharma treatises only instead of seven. It omits the *Vijñānakāya* of Sthavira Devaśarmā.

4 Ed. S. Lévi and Stcherbatsky, p. 9.

5 *J. P. T. S.*, 1904-5, p. 74.

Aṣṭagrantha[1]; and the other, much later, by Hiüen-Tsang (657-660 A.D.), entitled the *Abhidharmaśāstra*, generally called the *Jñānaprasthāna*[2]. Prof. Nanjio says that the *Aṣṭagrantha* agrees with the Tibetan[3]. But as far as we have been able to trace, this work does not exist at all in Tibetan—of the Abhidharma treatises the *Prajñaptiśāstra* only exists in Tibetan.

The *Jñānaprasthāna* is much shorter than the *Aṣṭagrantha*, the former consisting of 20 fasciculi, and the latter of 30. Both the versions contain eight sections covering 44 chapters—the titles of a few chapters are different in the later recension.

1. The first section contains eight chapters under the general heading "Miscellaneous" (Saṃkīrṇa), *viz.*, (1) Transcendental knowledge (lokottaravarga), (2) Knowledge (Jñānavarga), (3) Individuality (Pudgalavarga), (4) Faith (Śraddhāvarga), (5) Immodesty (Ahrīkatā), (6) Material aggregates of a body (Rūpavarga)[4], (7) Objectlessness (Anarthavarga) and (8) Mental functions (Cetanāvarga).

The first chapter (Lokottaravarga) deals with the topics on the means of attainment of the super-transcendental knowledge leading to complete emancipation.

The second chapter (Jñānavarga) is devoted to the origin of knowledge, different kinds of knowledge, and the like.

The third chapter (Pudgalavarga) is devoted to the exposition of the pratītyasamutpāda (dependent origination), and final emancipation.

The fourth chapter (Śraddhāvarga) contains topics on faith and reverence, two kinds of honour, wealth, nirvāṇa, skandha, and so on.

The fifth chapter (Ahrīkatā) deals with immodesty (ahrīkatā), fearlessness of sin (anottappa), dream (svapna), hindrances (nīvaraṇa), and the like.

1 Nanjio's *Catalogue*, No. 1273.

2 *Ibid.*, No. 1275.

3 *Ibid.*, No. 1273.

4 In the *Jñānaprasthāna*, *i.e.*, the later version, it is known as Lakṣaṇavarga.

The sixth chapter (Rūpavarga) describes the material aggregates of a body as anitya, duḥkha, and anātma.

The seventh chapter (Anarthavarga) deals with the futility of the life of austere asceticism.

We are told that Buddha, who resorted to self mortification, early in life, for attainment of his cherished goal, had to give it up as it would not, he thought, take him to the goal. In other words, belief in the efficacy of the rigorous ascetic practices, according to Buddha, is wrong.

The concluding chapter (Cetanāvarga) treats of the mind and its functions. It deals mainly with reasoning (vitarka), reflection (vicāra), ignorance (avidyā), pride (māna), and the like.

II. The second section (Saṃyojana) contains four chapters entitled: (1) Roots of de-merits (Akuśalamūla)[1], (2) Once-returner (*i.e.*, one who attains nirvāṇa after one existence, sakadāgāmin), (3) Man[2] and (4) Ten fetters binding a being to this world (saṁyojana). This section is devoted to the exposition of the saṁyojanas (fetters), ten in number, which offer impediment to an adept in his attempts to rise higher and higher in spiritual life.

III. The third section under the heading "Knowledge" (Jñāna) contains five chapters, *viz.*, (1) A novice and an arhat (Śaikṣya and Aśaikṣya)[3], (2) Views (Dṛṣṭi), (3) Reading the thoughts of others (Paracittajñāna), (4) Cultivation of knowledge, and (5) Realisation of knowledge by the noble (Āryapudgala).

The first chapter is devoted to the exposition of the duties of a śaikṣya (one who is still under training) and an aśaikṣya (one who has nothing to learn—an arhat)[4].

The second chapter (Dṛṣṭi) deals with five kinds of views—right

1 In the later version: Daśakuśalamūla.

2 *Ibid.*, Sattva.

3 *Ibid.*, Śikṣāṅga.

4 The seven sekhas (śaikṣyas) are: Sotāpattimaggaṭṭha, sotāpattiphalaṭṭha, sakadāgāmimaggaṭṭha, sakadāgāmiphalaṭṭha, anāgāmimaggaṭṭha, anāgāmiphalaṭṭha and arhattamaggaṭṭha. These are different stages of spiritual progress through which a sekha (śaikṣya) must pass before he becomes an asekha (arhattaphalaṭṭha or arhat).

and wrong (samyakdṛṣṭi and mithyādṛṣṭi). The former is the view current among the Buddhist monks about the nature of the worldly things and of their ultimate state. The right view in this case is the realisation that the skandhas, dhātus, āyatanas, and so on, are devoid of any permanent substance. The wrong view consists in satkāyadṛṣṭi (belief in the existence of self), ucchedadṛṣṭi (belief in the annihilation of self after death), śāśvatadṛṣṭi (belief in the eternal existence of the soul and the world), and akriyadṛṣṭi (belief in non-action).

The third chapter (Paracittajñāna) is devoted to the acquisition of six abhijñās[1] (mystical powers).

The fourth chapter deals with the four āryasatyas[2].

The fifth chapter (Āryapudgala) treats of those who are in one of the four paths (mārga) and in one of the four stages of fruition (phala).[3]

IV. The fourth section under "Karma" (action) contains five chapters entitled, (1) Wicked actions, (2) Erroneous speech, (3) Injury to beings (Hiṃsā), (4) Vijñapti and Avijñapti (intimation and non-intimation), and (5) Actions bearing the self-same results. This section treats mainly of evil deeds and words and the evil consequences thereof.

V. The fifth section under the heading "Caturmahābhūta" (four great elements) consists of four chapters entitled, (1) Organs of sense (Indriyas),[4] (2) Composites, (3) External objects, and (4) Internal objects. Thus the section deals briefly with the four great elements[5], which compose all the material objects, internal and external. In other words, it is devoted to the elucidation of the Rūpa-skandha.

1 They are: ṛddhividha (displaying miraculous feats), divyaśrota (divine hearing), divyacakṣu (divine vision), paracittajñāna (knowing the thoughts of others), pūrvanivāsānusmaraṇa (recollecting former births) and āśravakṣayakāraṇajñāna (knowledge of the destruction of defilements).

2 They are: duḥkha (suffering), samudaya (cause), nirodha (cessation) and pratipad (path).

3 They are: srotāpattimārgastha, srotāpattiphalastha, sakṛdāgāmimārgastha, sakṛdāgāmiphalastha, anāgāmimārgastha, anāgāmiphalastha, arhattvamārgastha, and arhattvaphalastha, the last one is a perfect being, an arhat.

4 In the later version: mahabhūta.

5 They are: pṛthivī (earth), āpa (water), teja (fire) and vāyu (air).

VI. The sixth section under the heading "Indriyas" (organs) contains seven chapters dealing with Indriyas (organs of sense), Mūlacitta (primal mind), Vijñāna, Causes, etc.[1] Thus the section gives an exposition of the twenty-two indriyas (sense-organs)[2] and the three worlds of beings.[3] It also deals with sparśa (touch), six in all—there being as many sorts of sparśa as there are āyatanas—the Mūlacitta and the forms created through causes.

VII. The seventh section under "Samādhi" (meditation) contains five chapters entitled: (1) Conditions of the past,[4] (2) Causes, (3) Vimukti (liberation), (4) Anāgāmin, and (5) Sakṛdāgāmin. It deals with various mental states of an adept while passing from the lowest to the highest samādhi (meditation) and gradually reaching from the sakṛdāgāmin to the anāgāmin stage.

VIII. The eighth section under the heading "Dṛṣṭi" (views) contains six chapters entitled: (1) Satipaṭṭhāna (application of mindfulness), (2) Kāma (desire)[5], (3) Saññā (consciousness), (4) Jñāna (knowledge), (5) Views, and (6) Gāthā. Thus the section deals briefly with the four smṛtyupasthānas[6] (application of the modes of mindfulness), the

1 This varga (chapter) was first left over by Saṁghadeva of Kashmir but later on Dharmapriya, another priest of Kashmir, translated it, and thus the *Aṣṭagrantha* was complete—*J.P.T.S.*, 1904-5, p. 94, fn. 2. In the later version it is called prāptivarga.

2 They are: cakkhu (eye), sota (ear), ghāna (nose), jivhā (tongue), kāya (body), mana (mind), itthi (femininity), purusa (masculinity), jīvita (vitality), sukha (pleasure), dukkha (misery), somanassa (delight), domanassa (dejection), upekkhā (indifference), saddhā (faith), viriya (energy), sati (recollection), samādhi (meditation), paññā (knowledge), anaññātaññāssāmīti (a resolution to attain knowledge of what is unknown), aññā (perfect knowledge) and aññātāvī (one who has attained knowledge of the highest).

3 They are: kāma (the sensuous world), rūpa (the world of form) and arūpa (the world of formlessness).

4 In the later version: prāpti.

5 *Ibid.*, tribhāva (three forms of being).

6 They are: kāyānupaśyanā (mindfulness on the impurities of the body), vedanānupaśyanā (mindfulness on the evils of sensations), cittānupaśyanā (mindfulness on the evanescence of thought) and dharmānupaśyanā (mindfulness on the conditions of existence).

different states or conditions of consciousness (saññā), different views—right and wrong—and the like.

Thus we see that the *Jñānaprasthānasūtra* deals with prajñā, dhyāna and such other matters.

(2) *Saṅgītiparyāya*[1] is the first of the six pāda works (supplements) to the *Jñānaprasthānasūtra* of Ārya Kātyāyanīputra. It was composed by the venerable Śāriputra according to the Chinese writers; while Yaśomitra and Bu-ston ascribe it to Mahākauṣṭhila who was a renowned teacher of the Sarvāstivāda school. It was translated into Chinese by Hiüen-Tsang about 7th century A. D. According to Prof. Takakusu, the work was compiled by Mahākauṣṭhila after the Council of Vaiśālī which was held to rebuke the Vajjian bhikṣus (monks) of Pāvā for breach of rules concerning ten points of discipline. This book was an attempt to bring together all the teachings of Buddha within a short compass in order to minimise the chances of difference among the disciples.

The treatise, as pointed out by Prof. Takakusu, agrees closely with the *Puggalapaññatti* in form (materials arranged numerically in the Aṅguttara style in both), and in the outward arrangement it was modelled on the Saṅgīti Suttanta of the *Dīgha Nikāya*[2] but their contents, in most cases, are different. It should, however, be pointed out here that it corresponds with the Dasuttarasuttanta of the *Dīgha Nikāya*[3] in contents. Dr. B. C. Law[4], however, maintains that the *Saṅgītiparyāya* is anterior to the Pāli Saṅgīti Suttanta. It contains twelve chapters, *viz.*, (i) *Nidāna* (introduction) dealing with the circumstances leading to the compilation of the treatise—dissensions among the bhikṣus of Pāvā—and such other matters, (2) *Eka-dharmas*[5]: all beings live on food, etc., (3) *Dvi-dharmas*: mind and matter (nāmañca rūpañca); means for entering into meditation and coming out of meditation

1 Nanjio's *Catalogue*, col. 281, No. 1276.

2 Vol. III, pp, 207-71.

3 *Ibid.*, pp. 272-93.

4 *A History of Pāli Literature*, Vol. I, p. 339.

5 Sabbe sattā āhāra-ṭṭhitikā, sabbe sattā saṁkhāra-ṭṭhitikā—*Dīgha Nikāya*, Vol. III, p. 211 and Cf. also N. Dutt, *Early History of the spread of Buddhism and the Buddhist schools*, p. 219, fn. 2.

(samāpattikusalatā ca samāpattivuṭṭhānakusalatā ca), etc., they agree with nos. I and IX of the Saṅgīti Suttanta of the *Dīgha Nikāya*, Vol. III—but the Suttanta contains 33 dvi-dharmas,[1] (4) *Tri-dharmas*: 3 akuśalamūlas,[2] 3 kuśalamūlas,[3] 3 duścaritas,[4] 3 akuśalavitarkas,[5] 3 kuśalavitarkas,[6] 3 akuśaladhātus,[7] 3 vedanās,[8] and so on. The *Saṅgītiparyāya* enumerates 36 tri-dharmas, while the Saṅgīti Suttanta 60, and out of 36 only 11 tri-dharmas agree with those of the Pāli Suttanta,[9] (5) *Catur-dharmas*: 4 smṛtyupasthānas,[10] 4 śrāmaṇyaphalas,[11] and so forth. The *Saṅgītiparyāya* enumerates 31 catur-dharmas, while the Pāli Saṅgīti Suttanta 50, of which 5 only agree with those of the Suttanta,[12] (6) *Pañca-dharmas*:[13] 5 skandhas,[14] 5 gatis,[15] 5 indriyas,[16] and so forth, (7) *Ṣaḍ-dharmas*:[17] 6 vijñānakāyas,[18] 6 vedanākāyas,[19]

1 *Dīgha Nikāya*, Vol. III, pp. 212 ff, and also Dr. N. Dutt, *op. cit.*, p. 290, fn.

2 They are: lobha, doṣa and moha.

3 They are: alobha, adoṣa and amoha.

4 They are: kāyika, vācasika and mānasika.

5 Kāmavitarka, vyāpādavitarka and vihiṃsāvitarka.

6 Naiṣkamyavitarka, avyāpādavitarka and vihiṃsāvitarka.

7 Kāmadhātu, vyāpādadhātu and vihiṃsādhātu.

8 Sukhavedanā, duḥkhavedanā and aduḥkhāsukhavedanā.

9 Cf. *Dīgha Nikāya*, Vol. III, pp. 214 ff and also N. Dutt, *op. cit.*, p. 290, fn.

10 Kāyānupaśyi, vedanānupaśyī, cittānupaśyī and dharmānupaśyī.

11 Srotāpattiphala, skṛdāgāmiphala, anāgāmiphala and arhattvaphala.

12 Cf. *Dīgha Nikāya*, Vol. III, pp. 221ff. and N. Dutt, *op. cit.*, p. 290, fn.

13 *Ibid.*, pp. 233 ff.

14 Rūpa-skandha, vedanā-skandha, saṁjñā-skandha, saṁskāra-skandha and vijñāna-skandha.

15 Naraka, tiraścāna, preta, manuṣya and deva.

16 Cakṣu, śrota, ghrāṇa, jihvā and kāya.

17 Cf. *Dīgha Nikāya*, Vol. III, pp. 243 ff.

18 Cakṣuvijñāna, śrotavijñāna, ghrāṇavijñāna, jihvāvijñāna, kāyavijñāna and manavijñāna.

19 Cakṣusaṃsparśavedanā, śrotasaṁsparśavedanā, ghrāṇasaṁsparśavedanā, jihvāsaṃsparśavedanā, kāyasaṃsparśavedanā and manasaṃsparśavedanā.

6 dhātus[1], and so on, (8) *Sapta-dharmas*: 7 dhanas,[2] 7 sambodhyaṅgas,[3] 7 anuśayas,[4] and so forth, (9) *Aṣṭa-dharmas*[5]: 8 āryamārgas,[6] 8 pudgalas,[7] 8 lokadharmas,[8] 8 vimokṣas[9], and so on, (10) *Navadharmas*:[10] 9 sattvāvāsas,[11] (11) *Daśa-dharmas*:[12] 10 kṛtsnāyatanas,[13]

1 Pṛthivī, āpa, teja, vāyu, ākāśa and vijñāna.

2 Śraddhā, śila, hrī, apatrāpya (ottappa), śruta, tyāga and prajñā.

3 Smṛti, dharmapravicaya, vīrya, prīti, prasrabdhi, samādhi and upekṣā.

4 Kāmarāga, pratigha, dṛṣṭi, vicikitsā, māna, bhavarāga and avidyā.

5 Cf. *Dīgha Nikāya*, Vol. III, pp. 254 ff.

6 Samyakdṛṣṭi, samyaksaṃkalpa, samyakvāk, samyakkarmānta, samyagājīva, samyagvyāyāma, samyaksmṛti and samyaksamādhi.

7 Srotāpattimārgastha, srotāpattiphalastha, sakṛdāgāmimārgastha, sakṛdāgāmiphalastha, anāgāmimārgastha, anāgāmiphalastha, arhattvamārgastha and arhattvaphalastha.

8 Lābha, alābha, yaśa, ayaśa, nindā, praśaṃsā, sukha and duḥkha, *Mahāvyutpatti*, ed. Sakaki, p. 173.

9 Rūpī rūpāṇi paśyatyayaṁ prathamo vimokṣaḥ, adhyātmam arūpasaṁjñī bahirdhā rūpāṇi paśyatyayaṃ dvitiyo vimokṣaḥ, śubhaṃ vimokṣaṁ kāyena sākṣātkṛtvopasampadya viharatyayaṁ tṛtīyo vimokṣaḥ, sa sarvaśo rūpasaṁjñānāṃ samatikramāt pratigha (prathama)-saṁjñānāmastaṁgamānnānātvasamjñānāmamanasikārādānantamākāśamityākāśānantyāyatanamupasampadya viharatyayaṁ caturtho vimokṣaḥ, sa sarvaśa ākāśānantyātanaṁ samatikramyānantaṁ vijñānamiti vijñānānantyāyatanamupasampadya viharatyayaṃ pañcamo vimokṣaḥ, sa sarvaśo vijñānānantyāyatanaṁ samatikramya nāstikimcidityākiṁcanyāyatanamupasampadya viharatyayaṁ ṣaṣṭho vimokṣaḥ, sa sarvaśa ākiṁcanyāyatanaṁ samatikramya naivasaṁjñānāsaṁjñāyatanamupasampadya viharatyayaṁ saptamo-vimokṣaḥ, sa sarvaśo naiva-saṁjñā-nāsaṁjñāyatanaṁ samatikramya saṁjñāveditanirodhaṃ kāyena sākṣātkṛtvopasampadya viharatayamaṣṭamo vimokṣaḥ, *Mahāvyutpatti*, ed, Sakaki, pp. 117, 118.

10 Cf. *Dīgha Nikāya*, Vol. III, pp. 262 ff.

11 Nānātvakāyā nānātvasaṁjñinaḥ tadyathā manuṣyā ekatyāśca devāḥ, nānātvakāyā ekatvasamjñinastadyathā devā brahmakāyikāḥ prathamābhinirvṛttāḥ, ekatvakāyā nānātvasaṁjñinastadyathā ābhāsvarāḥ, ekatvakāyā ekatvasaṁjñinastadyathā devāḥ śubhakṛtsnāḥ, ākāśānantyāyatanam, vijñānānantyāyatanam, ākiṁcanyāyatanam, naivasaṁjñānāsaṁjñāyatanam, asaṁjñisattvāḥ, *op. cit.*, ed. Sakaki, pp. 169, 170.

12 Cf. *Dīgha Nikāya*, Vol. III, pp. 266 ff.

13 Nīlakṛtsnāyatanam, pītakṛtsnāyanam. lohitakṛtsnāyatanam, avadātakṛtsnāyatanam, pṛthivīkṛtsnāyatanam, apkṛtsnāyatanam, tejaskṛtsnāyatanam,

10 aśaikṣadharmas[1], and (12) the concluding chapter contains admonition by Buddha to the bhikṣus to read and recite the *Saṅgītiparyāya* thus collected and rehearsed at the Council of the bhikṣus.

Thus we see that the dharmas have been grouped here numerically in an ascending order, *i. e.*, dharmas have been so grouped that class I denotes only one kind of dharma, class II two kinds and so on—class X denoting 10 kinds of dharmas. The total number of dharmas in the Pāli Suttanta, however, is greater than in the *Paryāya*.

(3) *Prakaraṇapāda* is the second of the six pāda works of the Sarvāstivāda school. It is attributed to the venerable Vasumitra who was a renowned teacher of the Sarvāstivāda school. According to the Chinese pilgrim Hiüen-Tsang, the treatise was composed by Vasumitra in a monastery at Puṣkaravatī.[2] There exist two Chinese translations of this work, one by Guṇabhadra and Bodhiyaśas (435-443 A. D.) and another, a much later one, by Hiüen-Tsang[3] (659 A. D.). Prof. Takakusu suggests that the original name of the treatise must have been the *Abhidharmaprakaraṇa*, but later on, on account of its being closely linked up with the Pāda work, it came to be known as the *Prakaraṇapāda*. The treatise contains eight chapters. The first chapter is devoted to the exposition of the five dharmas.[4] The second chapter details the ten kinds of knowledge[5]. The subjects treated in this

vāyukṛtsnāyatanam, ākāśakṛtsnāyatanam, vijñānakṛtsnāyatanam, pṛthivīkṛtsnāmityeke saṁjānate ityūrdhvamadhastiryagadvayamapramāṇam, aptejovāyunīlapītalohitāvadātakṛtsnāmityeke saṁjānate ityūrdhvamadhastiryagadvayamapramāṇam, *op. cit.*, ed. Sakaki. pp. 122, 123.

1. Aśaikṣā samyakdṛṣṭiḥ, aśaikṣaḥ samyaksaṃkalpaḥ, aśaikṣā samyagvāk, aśaikṣaḥ samyakkarmāntaḥ, aśaikṣaḥ samyagājīvaḥ, aśaikṣaḥ samyagvyāyāmaḥ, aśaikṣā samyaksmṛtiḥ, aśaikṣaḥ samyaksamādhiḥ, aśaikṣaṁ samyakjñānaṃ and aśaikṣā samyakvimuktiḥ.

2 Watters, *On Yuan Chwang*, vol. I, p. 214.

3 Nanjio's *Catalogue*, Nos. 1277, 1292,

4 Rūpa, citta, cittadharma, cittaviprayuktasaṁskāra, and asaṃskṛtadharma.

5 Dharmajñānam, paracittajñānam, anvayajñānam, samvṛtijñānam, duḥkhajñānam, samudayajñānam, nirodhajñānam, mārgajñānam, akṣayajñānam, anutpādajñānam, *op. cit.*, ed. Sakaki, pp. 94, 95.

second chapter are identical with those in the 4th and 5th chapters of the third book of the *Jñānaprasthānasūtra* by Ārya Kātyāyanīputra. The third chapter is devoted to the acquisition of the knowledge of the organs of the senses and their objects[1] (āyatanas). The fourth chapter details the seven categories such as 18 dhātus,[2] 12 āyatanas,[3] 5 skandhas,[4] 10 mahābhūmikadharmas,[5] 10 kuśalamahābhūmika-dharmas,[6] 10 kleśamahābhūmikadharmas,[7] and 10 parittakleśabhū-mikadharmas.[8] The fifth chapter discusses the minor passions (anuśayas). They are 98 in all—36 confined to the kāmadhātu, 31 to the rūpadhātu, and 31 to the arūpadhātu. The sixth chapter gives an exposition of the things that can be inferred and such other matters (vijñeya, anumeya, etc.). The seventh chapter is devoted to the discussion of one thousand questions dealing with sikṣāpadas, śrāmaṇyaphalas, ṛddhipādas, smṛtyu-pasthānas, āryasatyas and such other matters. It discusses briefly the different types of technical terms occuring in Buddhism. The last, the eighth chapter, is a résumé. In fact, it is a digest of the entire treatise.

According to Dr. B. C. Law,[9] the *Prakaraṇapāda* agrees with the *Vibhaṅgaprakaraṇa* of the Abhidhammapiṭaka and is probably a counterpart of an earlier compilation of the Suttantabhājaniyas minus

1 Cakṣurāyatanam, rūpāyatanam, śrotrāyatanam, śabdāyatanam, ghrāṇā-yatanam, gandhāyatanam, jihvāyatanam, rasāyatanam, kāyāyatanam, spraṣṭavyā-tanam, manayatanam, dharmāyatanaṃ—*Mahāvyutpatti*, ed. Sakaki, p. 154 and also *Puggalapaññatti*, P. T. S., ed., p. 1.

2 See *supra.*

3 See *supra.*

4 Rūpa, vedanā, saṁjñā saṃskāra and vijñāna.

5 Vedanā, cetanā, saṁjñā, chanda, sparśa, mati, smṛti, manaskāra, adhi-mukti and samādhi.

6 Śraddhā, apramāda, prasrabdhi, upekṣā hrī, apatrāpya, alobha, adveṣa, avihiṃsā and vīrya.

7 Avidyā, pramāda, kausīdya, āśraddhya, auddhatya, muṣitasmṛtitā, vikṣepa, asamprajanya, ayoniśamanaskāra and mithyādhimokṣa.

8 Krodha, upanāha, mrakṣa, pradāsa, īrṣyā, mātsarya, māyā, śāṭhya, mada and vihiṃsā—Cf. *op. cit.*, ed. Sakaki, p. 151. *Dharmasaṃgraha*, p. 69, and *Abhidharmakośa*, II, 23, III, 32.

9 *A History of Pāli Literature*, vol. I, p. 340.

the Abhidhammabhājaniyas and the Pañhapucchakas. But Nyantilaka[1] maintains that the Pāli *Vibhaṅga* agrees to a large extent with the *Dharmaskandha*. He, however, points out that the *Vibhaṅga* contains 18 chapters while the *Dharmaskandha* 21, 14 of which agree quite closely with those of the *Dharmaskandha*.

(4) *Vijñānakāya* is the third of the six pāda works. It was composed by the Arhat Devaśarmā in Viśoka, near Śrāvastī, one hundred years after the Mahāparinirvāṇa of Buddha. It was translated into Chinese by Hiüen-Tsang[2] in 649 A.D. Prof. Takakusu surmises that *Vijñānakāya* means the "Body or group of (subjects connected with) consciousness—although it appears to be employed differently in its technical sense"[3]. The treatise contains six chapters. The first chapter records Maudgalyāyana's opinion about pudgala, indriyas, cittas, kleśas, vijñānas, bodhyaṅgas, etc., and is devoted to the refutation of his (Maudgalyāyana's) views concerning the existence of the past and the future[4]. The second discusses the theory of pudgala and its relation to śūnyatā. The third analyses the mental phenomena as hetupratyaya (generating cause), and the fourth as ālambanapratyaya (supporting cause). The fifth, entitled "Miscellaneous" (saṁyukta), analyses the mental functions of a śaikṣa (one under training) and an aśaikṣa (arhat). The concluding chapter, entitled "Samanvāgama", defines the mental states of an arhat.

We are told that considering the importance of this treatise, the Vaibhāṣikas accepted it as canonical; but the Sautrāntikas[5] rejected it.

(5) *Dhātukāya* is the fourth of the six pāda works. According to the Chinese writers it was composed three hundred years after the Mahāparinirvāṇa of Buddha by the venerable Vasumitra, by Pūrṇa according to Yaśomitra and Bu-ston[6]. Dr. N. Dutt[7] prefers the

1 *Guide through the Abhidhammapiṭaka*, introduction, pp. 1, 2.

2 Nanjio's *Catalogue*, No. 1281.

3 *J. P. T. S.*, 1904-5, p. 107.

4 Watters, *On Yuan Chwang*, vol. I, p. 373 and also N. Dutt, *Early History of the spread of Buddhism and the Buddhist schools*, p. 293.

5 Watters, *op. cit*, p. 374.

6 Cf. Nanjio, *op. cit.*, No. 1282.

7 *Ibid.*, p. 293.

venerable Vasumitra to Pūrṇa, "in view of the fact that this pāda (*Dhātukāya*) is only an enlarged treatment of the topics contained in section 4 of the *Prakaraṇapāda* of Vasumitra". It was translated into Chinese by Hiüen-Tsang in 663 A.D. Prof. Takakusu suggests that the original Sanskrit probably existed in two or three recensions—the larger text consisting of 6,000 ślokas, while the middle and the smaller one, of 900 and 500 ślokas respectively. He adds further that the text, translated by Hiüen-Tsang, was of the middle one, as it contains 830 ślokas only. This treatise contains two chapters (khaṇḍas). The first chapter (khaṇḍa) details the several dharmas[1] under the headings: 10 mahābhūmikadharmas[2], 10 kleśamahābhūmikadharmas[3], 10 upakleśabhūmikadharmas (parittakleśabhūmikadharmas)[4], 5 moral defilements (kleśas)[5], 5 views (dṛṣṭis)[6], and 5 dharmas[7]. This classification is slightly different in the Pāli texts and in the *Abhidharmakośa*[8]. The topics discussed in this chapter are almost identical with those in the fourth chapter of the *Prakaraṇapāda*. The second chapter (khaṇḍa) is devoted to a detailed discussion on the mutual relations of 88 categories under 16 sections. The chapter begins with a discussion of the 5 vedanās, 6 vijñānas, and 2 akuśalabhūmis (āhrīkya and anapatrāpya), which three form a separate class by itself.

Prof. La Vallée Poussin suggests that the *Dhātukāya* which is a very old text is probably a source of the Pāli *Dhātukathā* containing, as it does, discussions on the sampayutta (association) and vippayutta (dissociation) between things (dhammas), just as in the *Dhātukāya*[9].

1 *L' Abhidharmakośa* de Vasubandhu traduit et annote par Louis de La Vallée Poussin premier et deuxième chapitres, p. 150, fn.

2 For details, see *supra*,

3 For details, see *supra*.

4 For details, see *supra*.

5 Kāmarāga, rūparāga, ārūpyarāga, pratigha and vicikitsā.

6 Satkāyadṛṣṭi, antagrāhadṛṣṭi, mithyādṛṣṭi, dṛṣṭiparāmarśa and śīlavrataparāmarśa, Cf. *Mahāvyutpatti*, ed. Sakaki, p. 150.

7 Vitarka, vicāra, vijñāna, āhrīkya and anapatrāpya.

8 *Op. cit.*, by L. Poussin, Vol. II, p. 150, fn.

9 I am indebted to my revered teacher Dr. N. Dutt for this valuable suggestion.

(6) *Dharmaskandha* is the fifth of the six pāda works. According to the Chinese writers it was composed by the venerable Maudgalyāyana, but by Ārya Śāriputra according to Yaśomitra and Bu-ston. It was translated into Chinese by Hiüen-Tsang[1] in 650 A.D. Prof. Takakusu points out that this treatise, although regarded as one of the Pāda works, is in no way inferior to the *Jñānaprasthāna*, the principal treatise of this school, in its matter and form. He points out further that the importance of this treatise has also been acknowledged by the writers of Pāda works. As for instance, we have many quotations from this text in the Saṅgītisūtra[2]. The treatise is 'the most important of the Abhidharma works, and the fountain-head of the Sarvāstivāda system". It contains twenty-one chapters. The first chapter is devoted to the exposition of the five śikṣāpadas or śīlas (set of precepts). The second deals with the acquisitions which result in the attainment of a srotāpatti stage, the first stage of sanctification. The third deals with avetyaprasāda (firm faith), *i. e.*, faith in the holy triad, *viz.*, Buddha, Dharma and Saṅgha. The fourth explains the various attainments of an adept in the four stages of śramaṇaship[3]. The fifth is devoted to the exposition of the mental experience (abhijñāpratipad) of an adept, as he proceeds from lower to higher stages of spiritual progress. In short, he acquires six transcendental powers (abhijñās)[4]. The seventh treats of 4 noble races (āryavaṃśas), *i.e.*, 4 types of Buddha's disciples. The seventh and the eighth deal with the four kinds of victory and the four ṛddhipādas[5]. The ninth and the tenth treat of 4 smṛtyupasthānas and 4 āryasatyas[6] respectively. The eleventh, twelfth, and the thirteenth are devoted to the exposition of the 4 dhyānas

1 Cf. Nanjio's *Catalogue*, No. 1296.

2 *J. P. T. S.*, 1904-5, pp. 3-12.

3 Srotāpatti, sakṛdāgāmi, anāgāmi and arhattva.

4 See *supra.*

5 Chandasamādhiprahāṇasaṁskārasamanvāgata-ṛddhipādaḥ, cittasamādhiprahāṇasaṁskārasamanvāgata-ṛddhipādaḥ, vīryasamādhiprahāṇasaṁskārasamanvāgata-ṛddhipādah, and mīmāṁsāsamādhiprahāṇasaṁskārasamanvāgata-ṛddhipādaḥ—*Mahāvyutpatti*, ed. Sakaki, pp. 74, 75.

6 See *supra.*

(trances)[1], 4 apramāṇas (immeasurable)[2], and 4 ārūpyas (formless)[3]. The fourteenth and the fifteenth are devoted to the exposition of three kinds of bhāvanās[4] and seven bodhyaṅgas[5] respectively. The sixteenth deals with the topics on miscellaneous matters (saṁyuktas). The seventeenth, eighteenth, nineteenth and twentieth explain the 22 indriyas, 12 āyatanas, 5 skandhas and dhātus (nānādhātus)[6] respectively. The concluding chapter is devoted to a detailed exposition of the pratītyasamutpāda (dependent origination) with its 12 nidānas (links).[7]

This treatise is not so much concerned with metaphysical questions, as with the moral and spiritual progress of a bhikṣu. It chalks out a path for the attainment of the same. Dr. B. C. Law[8] says, "We are not yet in a position to suggest its Pāli counterpart." But the text, as already observed, has its counterpart in the Pāli *Vibhaṅga*. Further, it may be paralleled wish Buddhaghoṣa's *Visuddhimagga*.

1 Viviktaṁ kāmair-viviktaṁ pāpakair-akuśala-dharmaiḥ savitarkaṁ savicāraṁ vivekajaṁ prītisukhaṁ prathamaṁ dhyānamupasampadya viharati, Sa vitarkavicārāṇāṁ vyupaśamādadhyātmaṁ samprasādaccetasaekotībhāvādavitarkamavicāraṃ samādhijaṁ prītisukhaṁ dvitīyāṃ dhyānamupasampadya viharati, sa prītervirāgād upekṣako viharati smṛtaḥ saṁprajānan sukhaṁ ca kāyena pratisaṁvedayati yattadāryā ācakṣate upekṣakaḥ smṛtmān sukhaṁ viharatīti niṣprītikaṁ tṛtīyaṁ dhyānamupasampadya viharati, sa sukhasya ca prahāṇād duḥkhasya ca prahāṇāt pūrvameva ca saumanasyadaurmanasyayor astaṃgamād aduḥkhāsukhamupekṣāsmṛtipariśuddhaṁ caturthaṃ dhyānamupasampadya viharati—*op. cit.*, ed. Sakaki, pp. 112, 113.

2 Maitrī, karuṇā, muditā and upekṣā—*op. cit.*, ed. Sakaki. p. 116.

3 Sa sarvaśo rūpasaṁjñānāṁ samatikramāt pratighasaṁjñānāmastaṁgamānnānātvasaṁjñānāmamanasikārād anantamākāśamiti ākāśānantyāyatanamupasaṁpadya viharati, sa sarvaśa ākāśānantyāyatanaṁ samatikramyānantaṁ vijñānamīti vijñānānantyāyatanamupasaṃpadya viharati, sa sarvaśo vijñānānantyāyatanaṁ samatikramya nāstikiṁcidityākiṁcanyāyatanamupasaṁpadya viharati, sa sarvaśo ākiṁcanyāyatanaṁ samatikramya naivasaṁjñānāsaṁjñāyatanamupasaṁpadya viharati—*op. cit.*, ed. Sakaki, pp. 114. 115.

4 Parikarma, upacāra and arpaṇā.

5 For details, see *supra*.

6 For details, see *supra*.

7 Avidyā, saṁskāra, vijñāna, nāma-rūpa, ṣaḍāyatana, sparśa, vedanā, tṛṣṇā, upādāna, bhava, jāti and jarāmaraṇa.

8 *A History of Pāli Literature*, Vol. I, p. 341.

(7) *Prajñaptiśāstra* is the last of the six pāda works. It was composed by the venerable Mahāmaudgalyāyana. The text was translated into Chinese by Fâ-hu (Dharmaraksha?) and others (1004-1058 A.D.).[1] It is an incomplete treatise—the first section, entitled the Lokaprajñapti, is missing. But Prof. Takakusu suggests that there is a text, extant in Chinese, called the *Lokasthiti*(?)*-abhidharmaśāstra*[2] which probably corresponds to the Lokaprajñapti section in its subject-matter. In Tibetan the treatise contains three parts, *viz.*, Lokaprajñapti, Kāraṇaprajñapti, and Karmaprajñapti[3]. The Lokaprajñapti and the Kāraṇaprajñapti again each contains seven chapters, while the Karmaprajñapti five chapters only. This treatise deals with the instructions about the world (lokaprajñapti) belonging to the *Abhidharmamahāśāstra*,—topic being discussed in the third chapter—7 ratnas of a cakravartī king[4]; 32 mahāpuruṣalakṣaṇas[5]; three moral defilements[6]; tṛṣṇā (a great cause of life); drowsiness, arrogance, wickedness, talkativeness, etc,—their causes; difference between the mental faculties of Buddha and his disciples; 8 causes of rain, etc. In short, this treatise contains thrɾe parts dealing with three different problems. The first part (lokaprajñapti) gives us an idea of the

1 Nanjio's *Catalogue*, No. 1317.

2 *Ibid.*, No. 1297.

3 *A Complete Catalogue of the Tibetan Buddhist Canons*, ed, Hukuju Ui and others, p. 621, Nos. 4086, 4087 and 4088.

4 Cakra, hasti, aśva, mani, strī, gṛhapti and pariṇāyaka—*op. cit.*, ed, Sakaki, p. 251, *Lalitavistara*, ed. R. L. Mittra and Lakkhaṇa Suttanta of the *Dīgha Nikāya.*, Vol. III.

5 Uṣṇīṣa-śiraska-tā, pradakṣiṇāvarta-keśaḥ, sama lalātaḥ, Ūrṇā-keśaḥ, abhinila-netra-gopakṣmā, catvāriṁśad-dantaḥ, sama-dantaḥ, avirala-dantaḥ, su-śukla-dantaḥ, rasa-rasāgratā, siṁha-hanuḥ, prabhūta-tanu-jihvaḥ, brahma-svaraḥ, su-saṁ-vṛta-skandhaḥ, saptotsadaḥ, citāntarāṁsaḥ (cirāntaiāṁsaḥ), sūkṣma-suvarṇa-cchaviḥ, sthitānavanata-pralambabāhutā, siṁha-pūrvārdha-kāyaḥ, nyagrodha-parimaṇḍalaḥ, ekaika-roma-pradakṣiṇāvartaḥ, ūrdhvaga-romaḥ, kośopagata-vastiguhyaḥ, su-vaiti-toruḥ, utsaṅga-pādaḥ, mṛdu-taruṇa-hasta-pādatalaḥ, jālāvanaddha-hasta-pādaḥ, dīrghāṅguliḥ, cakrāṅkita-hasta-pādaḥ, su-pratiṣṭhita-pādaḥ,ā yata-pāda-pārṣṇiḥ, aineya-jaṅghaḥ, *op. cit.*, ed, Sakaki, pp. 22-24, *op, cit.*, ed. R. L. Mittra and Lakkhṇa Suttanta of the *Dīgha Nikāya*, Vol. III.

6 Rāga, dveṣa, and moha.

world-system, the second (kāraṇaprajñapti) mentions the characteristics of a bodhisattva, and the third (karmaprajñapti) deals with the different kinds of acts. Dr. B.C. Law[1] is of opinion that this treatise agrees closely with the Lakkhaṇa Suttanta of the *Dīgha Nikāya*, Vol. III.

The object of the six pāda works, it seems, is to supplement the topics not dealt with in detail in the *Jñānaprasthānaśāstra*, the principal treatise of this school.

We have seen that the Nikāya and the Vinaya texts of the Sarvāstivāda school have a very close affinity with those of the Theravāda school. Judging by it one would naturally expect that there should be a fair amount of agreement between the Abhidharma texts of the two schools. But this is not so— there is more disagreement than agreement here. Prof. Takakusu, who has made a comparative study of the texts of both the schools, thinks that "the two sets have no real connection"—though they both agree in the total number of their treatises. Nyanatiloka[2], who made a further study of the texts of the two schools on the basis of Prof. Takakusu's article, maintains that of all the Abhidharma texts of the Sarvāstivāda school, the *Dharmaskandha* only agrees closely with the Pāli *Vibhaṅga* in its subject-matter—the rest differ widely.

Of the Abhidharma texts mentioned above, the *Prajñaptiśāstra*[3] is the only one preserved in Tibetan. The Tibetan *Dharmaskandha*[4] was supposed to be a counterpart of our text, but on comparison was found to be a different text altogether[5].

Incidentally it may be remarked that the Abhidharma texts were popular and wide-spread in the early history of Buddhism in the pre-Christian era. In the 6th or 7th century A.D. when Buddhism was introduced into Tibet, the Indian monks attached more importance to the philosophical works of the Mādhyamika and Yogācāra schools and

1 *A History of Pāli Literature*, Vol. I, p. 342.

2 *Guide through the Abhidhammapiṭaka*, introduction, pp. 1, 2.

3 *Tibetan Catalogue*, ed. Hukuju Ui and others, Nos. 4086, 4087 and 4088.

4 Kanjur, Mdo, Za, folios 27b[1]-33a[5] (Sde-dge, ed.).

5 *J. P. T. S.*, 1904-5, p. 77, fn.

so to Tibet were taken only the later works on Buddhist philosophy and not the earliest treatises of Abhidharma. This accounts for the absence of the Tibetan translations of early Abhidharma works.

Lastly, Dr. N. Dutt's suggestion for the great disagreement between the Abhidharma texts of the two schools is that the two schools, while living far from each other, worked out their Abhidharma texts independently, unlike their Nikāya and Vinaya texts[1]. Dr. Dutt's suggestion, in a way, is supported by Mcgovern[2] in the passage quoted below: —

"We now know, however, that there is no connection between two sets of works, that the Sarvāstivādin writings were composed by persons whom (who?) it is scarcely possible to conceive could have seen the Pali works, or even to have heard of their categories. Nor do we find any scholar either inside or outside the Sarvāstivādin school who accepted, quoted, or even attacked the Pāli Abhidharma works. They were completely ignored as far as we have any record, and though the Sthaviravādins were cited from time to time, there is no place where we can identify their quoted statements in such a way as to prove the possession of a definite Abhidharma Canon".

Other Abhidharma Texts

There are a few other important philosophical treatises belonging to this school, in addition to the seven well-known Abhidharma texts mentioned above. None of them, except the *Abhidharmakośavyākhyā*, better known as the *Sphuṭārthābhidharmakośavyākhyā* of Yaśomitra, is available to us in original Sanskrit—all of them, however, have been preserved either in Chinese or Tibetan or in both The list has been compiled mainly from the Chinese and Tibetan Catalogues. The following are the main works: —

(1) *Abhidharmamahāvibhāṣāśāstra*[3] is a huge commentary on the *Jñānaprasthānaśāstra* of Ārya Kātyāyanīputra. It was compiled by 500 arhats (beginning with the venerable Vasumitra), 400 years after

1 N. Dutt, *Aspects of Mahāyāna Buddhism and its relation to Hīnayāna*, pp. 5, 6.

2 *A Manual of Buddhist Philosophy*, introduction, p. 17.

3 Nanjio's *Catalogue*, No. 1263.

the Mahāparinirvāṇa of Buddha. The text was translated into Chinese by Hiüen-Tsang (656-659 A.D.). It contains eight divisions (khaṇḍas) and 43 chapters (vargas). It does not exist in Tibetan.

(2) *Abhidharmavibhāṣāśāstra*[1] is also a commentary on the *Jñānaprasthānaśāstra* like the previous one. It is attributed to Kātyāyanīputra himself—the author of the principal treatise. The text, however, is incomplete. It was translated into Chinese by Buddhavarman, along with Tâo-thâi (437-439 A.D.). It contains three divisions (khaṇḍas) and 16 chapters, The text also does not exist in Tibetan.

As regards the above two works, Watters[2] writes, "The extent of the commentators' investigation is doubtless overstated (by Hiüen Tsang), but there is evidence of great study and research in the Vibhāṣā and in the Mahāvibhāṣā. In these books we find an extraordinary acquaintance with Buddhist learning of various kinds, and also with Brahminical learning, including the original Indian alphabets, the Vedas and their aṅgas."

(3) *Abhidharmakośa*[3] deals with almost all the philosophical topics contained in the Abhidharma treatises. It is a digest of the seven Abhidharma treatises. In this work we also find a refutation of the views of the Vaibhāṣikas. It is attributed to the venerable Vasubandhu. Two Chinese translations of this work are extant, one by Hiüen-Tsang (651-654 A.D.) and the other, an earlier one, by Paramārtha (564-567 A.D.). The earlier one, however, agrees with the Tibetan[4]. Both the recensions consist of nine chapters containing, as they do, topics on dhātus, indriyas, lokas, karmas, anuśayas, āryapudgalas, jñānas, samādhis, and a refutation of ātmavāda. In Chinese we have the work in two forms, one in verses (kārikās), and the other a prose explanation of the former.[5] There is also a French translation of the *Abhidharmakośa*[6] by Louis de la Vallée Poussin who has laid us under deep debt of gratitude by his valuable

1 *Ibid.*, No. 1284.

2 *Yuan Chwang*, vol. I, p. 277.

3 Nanjio, *op. cit.*, Nos. 1267 and 1269.

4 *A Complete Catalogue of the Tibetan Buddhist Canons*, ed., Hukuju Ui and others, p. 621, No. 4090.

5 *J. P. T. S.*, 1904-5, p. 132.

6 *L' Abhidharmakośa* de Vasubandhu.

publication. The importance of this treatise can neither be gainsaid nor exaggerated—its importance has been acknowledged by eminent Buddhist scholars like Burnouf, Kern, and others.

(4) *Abhidharmakośakārikā*[1]—According to the Chinese and Tibetan writers, the authorship of this work is attributed to the venerable Vasubandhu. It was translated into Chinese by Hiüen-Tsang in 651 A.D. It is a collection of 600 principal and 7 additional verses, explained in the *Abhidharmakośa* in its two recensions. The text also appears in Tibetan, Tanjur, Mṅon-pa, vol. Ku, folios 1b[1]-25a[7]. The Tibetan translation is by Jinamitra and Dpal-brtsegs-rakṣita[2].

(5) *Abhidharmanyāyānusāra* or *Nyāyānusāraśāstra*[3]—the authorship of this work is attributed to the venerable Saṅghabhadra, a contemporary of Vasubandhu. It was translated into Chinese by Hiüen-Tsang (653-654 A.D.). In this work Saṅghabhadra refutes Vasumitra's *Abhidharmakośaśāstra*, quoting his 600 verses dealing particularly with those views put forward in justification of the Sautrāntikas. This work also quotes the names of many works and schools, *viz.*, *Jñānaprasthāna*, *Vijñānakāya*, Sautrāntikas, Vijñānavādins and such others. The work, however, does not exist in Tibetan.

(6) *Abhidharmasamayapradīpika*[4]—the authorship is attributed to the venerable Saṅghabhadra, a contemporary of Vasubandhu. It was translated into Chinese by Hiüen-Tsang (651-652 A.D.). In Nanjio's *Catalogue*, the name given is *Abhidharma-(piṭaka)prakaraṇa-śāstra*. It is a digest of the preceding work with only an introductory chapter added to it. The text also appears in Tibetan, Tanjur, Mṅon-pa, vol. Khu, folios 95b[1]-266a[7] (Sde-dge, ed.)—the title of the work here being *Abhidharmakośaśāstrakārikābhāṣya* (Chos-mṅon-pa-mdsod-kyi-bstan-bcos-kyi-tshig-leḥur-byas-paḥi-rnam-par-bśad-pa).[5]

1 Nanjio's *Catalogue*, No. 1270.
2 *Op. cit.*, ed. Hukuju Ui and others, p. 621, No. 4089.
3 Nanjio's *Catalogue*, No. 1265 and J. P. T. S., 1904-5, pp. 136-37.
4 *Ibid.*, No. 1266 and *Ibid.*, pp. 137-39.
5 *Op. cit.*, ed. Hukuju Ui and others, pp. 621-22, No. 4091.

It should, however, be noted that according to Paramārtha the above two works were compiled by Saṅghabhadra, an opponent of Vasubandhu, in Ayodhyā. The former contains 10,000 ślokas explaining the doctrine of the Vibhāṣā, and the later 1,20,000 ślokas supporting the Vibhāṣā and refuting the Kośa.[1]

(7) *Sphuṭārthābhidharmakośavyākhyā* (*Abhidharmakośabhāṣyaṭīkā*)—the authorship is attributed to Yaśomitra. It is the only text available to us in Sanskrit original, dealing with the philosophical topcis contained in the Abhidharma treatises. We are now in a position to make a better approach to the Abhidharma treatises than before. It is a commentary on the *Abhidharmakośabhāṣya*. This work does not exist in Chinese. It is, however, preserved in Tibetan. The Tibetan translation is by Visuddhasiṁha and Dpal-brtsegs.[2]

(8) *Abhidharmakośaṭīkālakṣanānusāriṇīnāma*[3] exists in Tibetan only. It appears in Tanjur, Mṅon-pa, vols. Cu and Chu, folios lb[1]-347a[7] and folios lb[1]-322a[7] respectively of the Sde-dge ed. The authorship is ascribed to Pūrṇavardhana, a pupil of Sthiramati and the teacher of Jinamitra and Śīlendrabodhi. Kanakavarma and Pa-tshab-ñi-ma-grags translated it into Tibetan.

(9) *Abhidharmakośaṭīkopāyikanāma*[4] exists in Tibetan only. It appears in Tanjur, Mṅon-pa, vols. Ju (folios lb[1]-287a[7]) and Ñu (folios lb[1]-95a[7]) of the Sde-dge ed. The author of this work is Shi-gnas-lha. Jayaśrī and Śes-rab-ḥod-zer translated it into Tibetan.

(10) *Abhidharma(kośa)vṛttimarmadīpanāma*[5] exists in Tibetan only. It appears in Tajnur, Mṅon-pa, vol. Ñu, folios 95b[1]-214a[7], Sde-dge ed. The author of this work is Phyogs-kyi-glaṅ-po, and its translators in Tibetan are Rnal-ḥbyor-zla-ba and Ḥjam-ḥpal-gzhon-pa.

(11) *Sārasamuccayanāma-abhidharmāvatāraṭīkā*[6] appears only in Tibetan, Kanjur, Mṅon-pa, vol. Ñu, folios 237a[2]-302a.[7] The text

1 *Tong-pao*, July, 1904, pp. 289-90.

2 *A Complete Catalogue of the Tibetan Buddhist Canons*, ed. Hukuju Ui and others, p. 622, No. 4092.

3 *Ibid.*, p. 622, No. 4093.

4 *Ibid.*, p. 622, No. 4094.

5 *Ibid.*, pp. 622-23, No. 4095.

6 *Ibid.*, p. 623, No. 4097.

was translated into Tibetan by Jinamitra, Dānaśīla and Ye-śes-sde—the name of the author is not known.

(12) *Abhidharmāvatāraprakaraṇanāma*[1] exists both in Tibetan and Chinese. In Chinese the text is called *Abhidharmāvatāraśāstra*. The authorship is ascribed to the arhat Sugandhara (?)—the translator is Hiüen-Tsang (658 A.D.). In Tibetan it appears in the Tanjur, Mṅon-pa, vol. Ñu, folios 302a[7]-323a[7]—the names of both the author and the translator are wanting. The text is devoted briefly to the exposition of the five skandhas, *viz.*, rūpa, vedanā, saṁjñā, saṁskāra and vijñāna, and three asaṃskṛtadhātus, *viz.*, ākāśa, pratisaṃkhyānirodha and apratisaṃkhyānirodha.

(13) *Abhidharmāmṛta-(rasa)-śāstra*[2] is attributed to the venerable Ghoṣa. The text exists only in Chinese. We know nothing of the author and the translator—it is stated that it was translated in the time of the Wêi dynasty. It contains sixteen chapters only.

(14) *Abhidharmahṛdaya-(śāstra)*[3] is attributed to the venerable Dharmajina (?). It exists in Chinese only. The text was translated into Chinese jointly by Gautama Saṅghadeva and Hwui-yuen in 391 A. D. It contains 10 chapters.

(15) *(Dharmajina?)-abhidharmahṛdaya-(śāstra)*[4]—the authorship is attributed to the venerable Upaśānta. The text exists in Chinese only and was translated into that language by Narendrayaśas in 563 A. D. It contains 10 chapters. The text is a commentary on the *Abhidharmahṛdayaśāstra* mentioned above.

(16) *Saṃyuktābhidharmahṛdayaśāstra*[5] is attributed to the venerable Dharmatrāta. The work was translated by Saṅghavarman and others in 434 A. D. It is extant in Chinese only. It contains 11 chapters. It is also a commentary on the *Abhidharmahṛdayaśāstra*.

1 *A Complete Catalogue of the Tibetan Buddhist Canons*, ed. Hukuju Ui and others, p. 623, No. 4098 and Nanjio's *Catalogue*, No. 1291.

2 Nanjio, *op. cit.*, No. 1278.

3 *Ibid.*, No. 1288.

4 *Ibid.*, No. 1294.

5 *Ibid.*, No. 1287.

(17) *Śāriputrābhidharmaśāstra*[1] exists in Chinese only. The Chinese translation was made jointly by Dharmagupta and Dharmayaśas in 414-515 A.D. It contains 4 divisions and 33 chapters. The text is to be compared with the *Saṅgītiparyāya* of Mahākauṣṭhila.

We have dealt with almost all the important treatises dealing with the Abhidharma topics and we find now that they lie buried either in the Chinese or in the Tibetan language, with the solitary exception of the *Sphuṭārthābhidharmakośavyākhyā* of Yaśomitra, which alone is available in original Sanskrit. The largest number of texts is available in Chinese translations—a convincing evidence of the fact that the Chinese took as keen an interest in the Abhidharma literature as they did in the Vinaya literature.

1 Nanjio, *op. cit.*, No. 1268.

PART II
AN ANALYTICAL STUDY OF THE VINAYA-VASTU

CHAPTER VI

The Vinaya Piṭaka—Tibetan Version

Introductory

The Tibetan Vinaya is a mosaic of materials of various kinds. Prof. J. Przyluski[1] says, "The Vinaya of the Mūlasarvāstivādins seems to be a sort of reservoir into which have flowed all the currents of the Sarvāstivādin literature." It contains not only Vinaya materials but also historical and other valuable facts for reconstructing the ancient history of India. For instance, the *Dulva* (Tibetan Vinaya) opens with a graphic description of the conflict between the kings of Aṅga and Magadha. It contains the *Sthaviragāthā* corresponding to the Pāli *Theragāthā* in name but not in contents and a few avadānās which have their counterparts in the *Divyāvadāna*. The Mahāparinirvāṇasūtra, which belongs to the Sutra Piṭaka, also appears here—Sūtra and Vinaya being mixed up together. It is unnecessary to multiply instances. This also finds corroboration in Rockhill[2] who writes, "The Tibetan Vinaya (*Dulva*) is not solely devoted to recording the rules and regulations of the Buddhist order, as is the Pāli work of this name, but it contains jātakas, avadānas, vyākaraṇas sūtras, and udānas...". Further, in the words of Alexander Csoma de Körös, the great Hungarian scholar, the Tibetan Vinaya records, "the manners, customs, opinions, knowledge, ignorance, superstition, hopes, and fears of a great part of Asia especially of India in former ages". The importance of the Tibetan Vinaya can neither be gainsaid nor exaggerated. The study of this is, therefore, a necessity for a proper understanding of Indian culture and civilization. A scholar, desirous of knowing the history of literature and culture of ancient India, can in no way neglect these Tibetan translations. These have only been partially laid under

1 Fables in the Vinaya Piṭaka of the Sarvāstivāda school, *I. H. Q.*, vol. 5, March, 1929.

2 *Life of the Buddha*, Introduction, p. VI.

contribution—a large volume of wealth still lies buried in the translations which the scholars have not yet explored—a careful study of which will be a valuable contribution not only in the field of Buddhist literature but also on Indian history and on Indian and Tibetan civilization and culture.

It is generally stated that the Tibetan version of the Vinaya belongs to the Mūlasarvāstivāda school—an off-shoot of the Sarvāstivāda school according to some scholars but there is not yet a consensus of opinion on the point.

We find on the very first page of the *Dulva* three figures—Buddha in the centre, Rāhula on the left, and Śāriputra on the right. The tradition goes that Rāhula[1], son of Buddha, was the founder of this school[2]. It may be that is why his portrait is one of the figures in the front page of the work.

Jinamitra, Sarvajñadeva and others visited Tibet and translated Sanskrit works into Tibetan with the help of the Tibetan lo-tsā-ba (translators). Both Jinamitra and Sarvajñadeva hailed from Kashmir and were renowned teachers of the Vinaya of the Mūlasarvāstivāda school, and it was but natural that they translated the texts of their own school[3]. There are a few other texts bearing titles like *Āryamūlasarvāstivādaśrāmaṇerakārikā*, *Āryamūlasarvāstivādaśrāmaṇerakārikāvṛttiprabhāvatīnāma*, and so on[4], preserved in Tibetan. Thus it is fairly clear that the Tibetan Vinaya belongs to the Mūlasarvāstivāda school.

Probable date of translation of the version

From the colophons of the Tibetan xylographs which furnish us with the information that the *Vinaya-vastu* was translated into Tibetan

1 In Bu-ston, the name given is Rāhulabhadra.

2 *Asiatic Researches*, Vol. XX, p. 44, Hoernle, *Manuscript Remains*, Vol. I, p. 166.

3 *Ibid.*, Vol. XX, pp. 78, 85, *So-sor-thar-paḥi-mdoḥi-gzhuṅ-ḥgrel* (*Dulva*, Vol. Du, Snarthang ed.) folio 110 a[1], Ḥdul-ba-rnam-par-ḥbyed-paḥi-tshig-rnam-par-bśad pa, folio 251a, *So-sor-thar-paḥi-mdo*, ed. S. C. Vidyabhushan, preface, p. 1.

4 See Cordier's *Catalogue*, pt. III, pp. 410, 411.

by Sarvajñadeva, Vidyākaraprabha, Dharmākara and Dpal-gyi-lhun-po, a Tibetan interpreter, and was revised by Vidyākaraprabha and Dpal-brtsegs;[1] the *Prātimokṣa Sūtra* and the *Vinaya-vibhaṅga* by Jinamitra, Sarvajñadeva, Dharmākara, Vidyākaraprabha, Kluḥi-rgyal-mtshan and Dpal-gyi-lhun-po[2]; the *Vinaya-kṣudraka-vastu* by Vidyākaraprabha, Dharmaśrībhadra and Dpal-ḥbyor[3]—but the names of the translators of the *Vinaya-uttara-grantha* are wanting[4]—it is only mentioned that it was translated during the time of Kluḥi-rgyal-mtshan, the noted translator of the time. We also know[5] that Jinamitra, Sarvajñadeva and others undertook the task of translating the works in Tibetan under the patronage of the king Kri-ral or Ral-pa-can, a great patron of learning. The king was born in 864 A.D. and so the work could not have been translated before the latter half of the 9th century A.D. Alexander Csoma de Körös[6], as early as 1836, expressed the same view that the work was translated some time in the 9th century A.D.

Number of divisions of the version

The Tibetan *Dulva*[7] (Vinaya) which contains 13 volumes is divided into the following parts:—

(1) *Vinaya vastu* (Ḥdul-gzhi) comprising 4 volumes covering folios 1918 (407+563+478+470).

(2) *Prātimokṣa Sūtra* (So-sor-thar-paḥi-mdo) containing 30 folios.

1 *Ḥdul-ba*, vol. Na (Snarthang ed.), folio 470a, *Asiatic Researches*, vol. XX, p. 78, *Catalogue of the Tibetan Buddhist Canons*, ed. Hukuju Ui and others, p. 1.

2 *Ḥdul ba*, Sde-dge ed, vol. Ta, folio 25a, *Ḥdul-ba*, Sde-dge ed. vol. Ta, folio 328a, *Ḥdul-ba*, vol. Ta (Snarthang, ed.), folio 493a, *Asiatic Researches*, vol. XX, p. 85, *Catalogue of the Tibetan Buddhist Canons*, ed. Hukuju Ui and others, pp, 1, 2.

3 *Ḥdul-ba*, vol. Da (Snarthang ed.) folio, 706a, *Asiatic Researches*, vol. XX, p. 92, *Catalogue of the Tibetan Buddhist Canons*, ed, Hukuju Ui and others, p. 2.

4 *Ḥdul-ba*, vol. Pa (Snarthang ed.) folio 473a, *Asiatic Researches*, vol. XX, p. 93.

5 Pag-sam-jon-zang. ed. S. C. Das, p. 115.

6 *Asiatic Researches*, vol. XX, pp. 42, 78, 85, 92.

7 *Ibid.*, pp. 42 ff, *op. cit.*, ed. Hukuju Ui and others, pp. I, ff.

(3) *Vinaya-vibhaṅga* (Ḥdul-ba-rnam-par-ḥbyed-pa) comprising 4 volumes, covering folios 1703 (409+431+446+417).

(4) *Bhikṣuṇī-prātimokṣa Sūtra* (Dge-sloṅ-maḥi-so-sor-thar-paḥi-mdo) containing 36 folios.

(5) *Bhukṣuṇī-vinaya-vibhaṅga* (Dge-sloṅ-maḥi-ḥdul-ba-rnam-par-ḥbyed-pa) containing one volume of 447 folios.

(6) *Vinaya-kṣudraka-vastu* (Ḥdul-ba-phran-tshegs-kyi-gzhi) comprising 2 volumes extending over folios 1032 (324+708).

(7) *Vinaya-uttara-grantha* (Ḥdul-ba-gzhuṅ-bla-ma) comprising 2 volumes of folios 931[1] (458+473).

Some scholars are of opinion that the *Dulva*[2] is divided into four books entitled: (1) *Vinaya-vastu*, (ii) *Prātimokṣa Sūtra* and *Vinaya-vibhaṅga*, (iii) *Vinaya-kṣudraka-vastu*, and (iv) *Vinaya-uttara-grantha*, corresponding to the four divisions of the Pāli works, *viz.*, (i) *Mahāvagga*, (ii) *Suttavibhaṅga*, (iii) *Cullavagga*, and (iv) *Parivāra-pāṭha*. In short, these are the four classes of the precepts. As observed already, the *Prātimokṣa-sūtra-paddhati* (So-sor-thar-paḥi-mdoḥi-ḥgrel),[3] an exegetical text on the *Prātimokṣa Sūtra*, gives the order of divisions of the Mūlasarvāstivādin Vinaya as:—(1) *Vinaya-vibhaṅga*, (2) *Vinaya-vastu*, (3) *Vinaya-kṣudraka-vastu*, and (4) *Vinaya-uttara-grantha*. The *Mahāvyutpatti*[4] supports this classification, but it finds no corroboration in the Tibetan Vinaya (*Dulva*) as noticed above.

1 It is to be noted here that we have used the Snarthang edition of the *Dulva* and consequently the folio references are to that edition but they vary in the Sde-dge edition and are noted here:—(1) *Vinaya-vastu* (311+317+293+302=) 1223 folios, (2) *Prātimokṣa Sūtra* 20 folios, (3) *Vinaya-vibhaṅga* (272+287+287+269=) 1119 folios, (4) *Bhikṣuṇīprātimokṣa Sūtra* 25 folios, (5) *Bhikṣuṇī-vinaya-vibhaṅga* 303 folios, (6) *Vinaya-kṣudraka-vastu* (310+333=) 643 folios, and (7) *Vinaya-uttara-grantha* (302+313=) 615 folios, *Catalogue of the Tibetan Buddhist Canons*, ed. Hukuju Ui and others, pp. I ff.

2 *Asiatic Researches*, vol. XX, p. 44, *Early History of the Spread of Buddhism and Buddhist schools*, by N. Dutt, p. 283.

3 P. Cordier's *Catalogue*, pt. III, p. 400: Gzhi-thams-cad-yod-par-smra - baḥi-ḥdul-baḥi-sde-snod-ni-dum-bu-bzhi-ste-ḥdul-ba-rnam-par-ḥbyed-pa-daṅ. Ḥdul-ba-gzhi-daṅ-ḥdul-ba-gzhuṅ-bla-ma-daṅ. Ḥdul-ba-phran-tshegs-so. See also folios 2a and 2b Snarthang ed.

4 Sakaki, p. 110.

Alexander Csoma de Körös[1], the noted Tibetan scholar, has given us a full analysis not only of the *Dulva* but of the Kanjur and a short one of the Tanjur. In his French translation Leon Feer[2] gives also an analysis with additional matters based upon Csoma's work.

The first division

The *Vinaya-vastu* (Ḥdul-ba-gzhi) comprising four volumes, is the first work of the Tibetan Vinaya corresponding to the Pāli *Mahāvagga* and portions of *Cullavagga*. There are many points of agreement, sometimes *verbatim*, and wide divergences between these two versions—Tibetan and Pāli.

The *Vinaya-vastu* consists of the following 17 chapters:—

1. Pravrajyā-vastu (Rab-tu-ḥbyuṅ-baḥi-gzhi).
2. Poṣadha-vastu (Gso-sbyoṅ-baḥi-gzhi).
3. Pravāraṇā-vastu (Dgag-dbyeḥi-gzhi).
4. Varṣā-vastu (Dbyar-gyi-gzhi).
5. Carma-vastu (Go-lpags-kyi-gzhi).
6. Bhaiṣajya-vastu (Sman-gyi-gzhi).
7. Cīvara-vastu (Gos-kyi-gzhi).
8. Kaṭhina-vastu (Sra-brkyaṅ-gyi-gzhi).
9. Kauśāmbī-vastu (Kau-sambiḥi-gzhi).
10. Karma-vastu (Las-kyi-gzhi).
11. Pāṇḍulohitaka-vastu (Dmar-ser-can-gyi-gzhi).
12. Pudgala-vastu (Gaṅ-zag-gi-gzhi).
13. Pārivāsika-vastu (Spo-baḥi-gzhi).
14. Poṣadhasthāpana-vastu (Gso-sbyoṅ-gzhag-paḥi-gzhi).
15. Śayanāsana-vastu (Gnas-mal-gyi-gzhi).
16. Adhikaraṇa-vastu (Rtsod-paḥi-gzhi).
17. Saṁghabhedaka-vastu (Dge-ḥdun-dbyen-paḥi-gzhi).[3]

The *Mahāvyutpatti*[4] has also the same number of chapters but

1 *Asiatic Researches*, vol. XX.

2 *Analyse du Kandjour.*

3 *Dulva*, vol. Ka, folios, 2a[4]-2b[1] (Snarthang ed.) or 1a[4]-2a[1] (Sde-dge ed.).

4 Sakaki, pp. 583-84.

they differ in the order and names. The list in the *Mahāvyutpatti* is as follows:—

(1) Pravrajyā-vastu, (2) Poṣadha-vastu, (3) Varṣā-vastu, (4) Pravāraṇā-vastu, (5) Kaṭhina-vastu, (6) Cīvara-vastu, (7) Carma-vastu, (8) Bhaiṣajya-vastu, (9) Karma-vastu, (10) Pratikriyā-vastu, (11) Kālākāla-sampad-vastu, (12) Bhūmyantarastha-caraṇa-vastu, (13) Parikarma-vastu, (14) Karma-bheda-vastu, (15) Cakra-bheda-vastu, (16) Adhikaraṇa-vastu, and (17) Śayanāsana-vastu.

This variation raises a doubt as to the school to which the *Vinaya-vastu* in the *Mahāvyutpatti* belongs.

Dr. E. J. Thomas[1] maintains that there is agreement between the *Vinaya-vastu* of the Mūlasarvāstivāda school and the *Khandhakas* of the Pāli. But it may, however, be pointed out here that the *Vinaya-vastu*—the chapters of which have been given by him—is not the one belonging to the Mūlasarvāstivāda school[2] as suggested by him. They are *verbatim* reproductions of the *Mahāvyutpatti*.

Because of the difference, which is not negligible, it may not be improper to conclude that the *Vinaya-vastu* in the *Mahāvyutpatti* is a text of the Sarvāstivāda school.

The second division

The second division of the *Dulva* (Tibetan Vinaya) contains the *Prātimokṣasūtra* and the *Vinayavibhāga*[3] consisting of five volumes covering (439 + 431 + 446 + 417 + 483 =) 2216 folios.[4]

The *Prātimokṣa Sūtra* (So-sor-thar-paḥi-mdo) which forms a part of the fifth volume, *i. e.*, vol. Ca, covers only 30 folios, while there are only 20 folios in the Sde-dge ed.[5] It corresponds to the Pāli

1 *The History of Buddhist Thought*, appendix, p. 268.

2 See *supra*.

3 It should be noted that there are two Prātimokṣa codes, one for the bhikṣus called the *Bhikṣuprātimokṣa Sūtra*, and the other for the bhikṣuṇīs called the *Bhikṣuṇīprātimokṣa Sūtra*. There are also two Vibhāgas, one called the *Bhikṣuvinayavibhāga* and the other the *Bhikṣuṇīvinayavibhāga*.

4 The folios are according to Snarthang ed. According to the Sde-dge edition they are: (292 + 287 + 287 + 269 + 328 =) 1463 folios.

5 *Catalogue of the Tibetan Buddhist Canons*, ed. by Hukuju Ui and others, No. 2, p. 1.

Pātimokkha Sutta of the Vinayapiṭaka. The Tibetan text[1] is not an original work but is a translation of the Sanskrit text called the *Prātimokṣasūtra*[2]—the manuscript fragments of which have been, as stated previously, discovered at Gilgit in Kashmir. We have further from Nanjio[3] that the work was translated into Chinese by I-tsing (700 A.D.) who was interested in the Mūlasarvāstivāda Vinaya.

The *Prātimokṣa Sūtra*, edited by L. Finot[4] on the basis of the manuscript fragments discovered in Central Asia by Pelliot, has a fair affinity with the *Prātimokṣa Sūtra* of the Mūlasarvāstivāda school, and the Pāli *Pātimokkha Sutta.* But there are divergences too—the divergences being in the wording, arrangement, and number of the rules.[5] For instance, the *Prātimokṣa Sūtra* of the Sarvāstivāda school gives the number of the Pātayantika rules as 90 and the Śaikṣa rules as 113 as against 90 and 108 respectively of the Mūlasarvāstivādin version ; and the Pāli *Pātimokkha* have 92 Pācittiya rules (corresponding to the Sanskrit Pātayantika rules) and 75 Sekhiya rules (corresponding to the Sanskrit Śaikṣa) only—the total number being 263 in the Sarvāstivāda version, 258 in the Mūlasarvāstivāda version and 227 in the Pāli.

The *Prātimokṣa Sūtra* contains 8 sections, *viz.*, Pārājika, Saṃghāvaśeṣa, Aniyata, Naiḥsargikapātayantika, Pātayantika, Pratideśanīya, Śaikṣa, and Adhikaraṇaśamatha and the offences have been grouped in a descending order, *i.e.*, from the graver to the lighter. Thus the treatise opens with the Pārājika, the most serious offence and closes with the Pratideśanīya (Pāṭidesaniya)—the lightest one, the breach of which entails formal confession only.

Both the versions—Mūlasarvāstivādin and Sarvāstivādin—contain in the beginning verses eulogising the *Prātimokṣa Sūtra*, and at

1 It has been edited and translated into English by MM. S. C. Vidyabhushan.

2 This work has recently been published by me, reconstructing the missing portions of the manuscript from Tibetan.

3 Nanjio's *Catalogue*, No. 1110.

4 *JA ser.* II, t. II, 1913, pp. 465-558—it is to be noted that the text is incomplete.

5 See my *Prātimokṣa Sūtra* and the Pāli *Pātimokkha Sutta* for details.

the end verses describing the merits gained by its recitation ; but they are absent in the Pāli version.

From the colophon[1] we learn that the text was translated into Tibetan from Sanskrit jointly by Jinamitra and the renowned Tibetan interpreter Kluḥi-rgyal-mtshan.

There are two Vibhaṅgas or Vibhāgas, *viz.*, the *Bhikṣuvinaya-vibhaṅga* and the *Bhikṣuṇīvinayavibhaṅga*. The *Bhikṣuvinayavibhaṅga*, commonly known as the *Vinayavibhaṅga* (Ḥdul-ba-rnam-par-ḥbyed-pa), is contained in the volumes Ca, Cha, Ja and Ña covering (409+431+446+417=) 1703 folios of the Snarthang edition, or folios (272+287+287+269=)1115 of the Sde-dge edition[2]. We have also a Chinese translation of the text by I-tsing[3] (703 A.D.).

The *Vinayavibhaṅga* (Ḥdul-ba-rnam-par-ḥbyed-pa) is an extensive commentary on the *Bhikṣuprātimokṣa* rules. Each rule is explained word for word and the occasion for the introduction of each rule is given. The narratives recorded here are all ascribed to Buddha. They are, however, stereotyped stories of little or no value, and most probably invented with no connection with actual facts and some of them hideously obscene.

The 258 rules which are contained in the *Bhikṣuprātimokṣasūtra* and divided into 8 sections mentioned above, are elaborately explained in these 4 vols (Ca-Ña).

The 5th volume, *i.e.*, vol. Ca, contains a detailed commentary on the four Pārājika rules and partly Saṅghāvaśeṣa rules.

The 6th volume, *i.e.*, vol. Cha, is a commentary on the rest of the Saṅghāvaśeṣa rules, 2 Aniyata rules, 30 Naiḥsargika rules and 11 Prāyaścittiya rules (out of 90 Prāyaścittiya rules).

The Saṅghāvaśeṣa rules end with the folio 48a; then the two Aniyata rules begin and end with the folio 56b; the 30 Naiḥsargika rules begin after that and end with the folio 325a; after that the Prāyaścittiya rules begin and the vol. ends with the rule No. 11.

1 *So-sor-thar-pa*, ed. by S. C. Vidyabhusan, p. 111.

2 *Catalogue of the Tibetan Buddhist Canons*, ed. Hukuju Ui and others, pp. 1, 2.

3 Nanjio's *Catalogue*, No. 1118.

The seventh volume, *i.e.*, vol Ja, commences with the Prāyaścittiya rule No. 12 and ends with the rule No. 72.

The eighth vol. (Ña) deals with the rest of the Prāyaścittiya rules, 4 Pratideśanīya rules, 108 Śaikṣa rules, and 7 Adhikaraṇaśamatha rules.

The Tibetan text corresponds to the Pāli Mahāvibhaṅga of the *Suttavibhaṅga*. The agreement between the Pāli Mahavibhaṅga[1] and our present text is fairly close. Both the versions open with narratives giving the occasion for formulating the rule by Buddha—the narratives are more numerous in the Tibetan text. For instance, the Pārājika rule No. 1 is introduced in both the versions by the stories of the monk Sudinna having sexual intercourse with his wife and of another monk having sexual intercourse with a female ape. Buddha on being apprised of the facts rebuked the monks, and framed the rule that a monk having sexual intercourse with anyone, down to a beast, should be expelled from the Saṅgha. The style of the story in both the versions agrees so strikingly that we are led to the conclusion that they come from a common source.

Further, the Tibetan *Vinayavibhaṅga* contains some four avadānas such as Cūḍāpakṣa, Svāgata, Sahasodgata, and Rudrāyaṇa—they are identical with those in the *Divyāvadāna*.[2]

The *Bhikṣuṇīprātimokṣasūtra* (Dge-sloṅ-maḥi-so-sor-thar-paḥi-mdo)[3], which belongs to the second division of the *Dulva* appears in vol. Ta, folios 1-36a while in the Sde-dge edition,[4] folios 1b[1]-25a[7]. It was translated into Tibetan by Jinamitra and Nāgadhvaja. There is also a Chinese translation of this text by I-tsing[5] (700 A.D.). The Sanskrit text of the Mūlasarvāstivāda school is still wanting in the Gilgit collection[6]—although the *Prātimokṣasūtra* of this school has been found at Gilgit.

1 Vinaya Piṭaka, Vol. III, Pt. I, Vol. IV, Pt. 2, pp. 1-207.

2 *A comparative analytical catalogue of the Kanjur division of the Tibetan Tripiṭaka*, published by the Otani Daigaku library, Kyoto, Japan, 1930, p. 407.

3 *Asiatic Researches*, vol. XX, p. 84.

4 *Catalogue of the Tibetan Buddhist Canons*, ed. Hukuju Ui and others, No. 4, p. 2.

5 Nanjio's *Catalouge*, No. 1149.

6 Fragments of the Sarvāstivādin *Bhikṣuṇīprātimokṣasūtra* found at Turfan have, however, been edited by E. Waldschmidt.

The present text answering to the Pāli *Bhikṣuṇīprātimokṣasūtra* contains 7 sections corresponding to the 7 categories of rules,[1] *viz.*, Pārājika, Saṅghāvaśeṣa, Naiḥsargika, Pātayantika, Pratideśanīya, Śaikṣa, and Adhikaraṇaśamatha.

A table showing the number of rules in the Tibetan and Pāli is given below :[2]—

		Tibetan	Pāli
Pārājika	—	8	8
Saṅghāvaśeṣa	—	20	17
Naiḥsargika	—	33	30
Pātayantika	—	180	166
Pratideśanīya	—	11	8
Śaikṣa	—	112	75
Adhikaraṇaśamatha	—	7	7
		371	311

Thus we find that the *Bhikṣuṇīprātimokṣa* of the Mūlasarvāstivāda in Tibetan and Pāli contains 371 and 311 rules respectively, as against 258 and 227 of the *Bhikṣuprātimokṣa* of both the versions.

Lastly, the *Bhikṣuṇīvinayavibhaṅga*[3] (Dge-sloṅ-maḥi-ḥdul-ba-rnam-par-ḥbyed-pa) which also belongs to the second division of the *Dulva*, is contained in the Snarthang edition, vol. Ta, folios 36a-483a while in the Sde-dge edition,[4] folios 25b[1]-328a[5]. It was translated into Tibetan by Sarvajñadeva, Dharmākara, Vidyākaraprabha and Dpal-gyi-lhun-po and revised afterwards by Vidyākaraprabha and Dpal-brtsegs, but the name of the author is not known. It was also translated into Chinese by I-tsing[5] (A.D. 710).

1 It is to be noted that there are no Aniyata rules corresponding to those of the *Bhikṣuprātimokṣasūtra*.

2 E. Waldschmidt, Bruchstücke des Bhikṣuṇīprātimokṣa der Sarvāstivādins, p. 2 for further information concerning the rules of the *Bhikṣuṇīprātimokṣa* of the different schools.

3 *Asiatic Researches*, vol. XX, pp. 84, 85.

4 *Catalogue of the Tibetan Buddhist Canons*, ed. by Hukuju Ui and others, p. 2, No. 5.

5 Nanjio's *Catalogue*, No. 1124.

The work is a commentary on the *Bhikṣuṇīprātimokṣa Sūtra* just like the *Vinayavibhaṅga*, better known as the *Mahāvibhaṅga*, on the *Bhikṣuprātimokṣasūtra*. It is a much shorter text and is less comprehensive than the *Vinayavibhaṅga*. It is also a word for word commentary and the rules are explained in the same way and in the same words as in the *Bhikṣuvibhaṅga*—some of the accounts of the incidents leading to the promulgation of the rules are different. In short, the *Bhikṣuṇīvinayavibhaṅga* is a mere reproduction of the *Bhikṣuvinayavibhaṅga*.

The present text has a fair correspondence with the Pāli *Bhikkhunīvibhaṅga*[1] of the Suttavibhaṅga. As for instance, the stories of Thullanandā (Sbom-dgaḥ-mo) as depicted in folios 108 ff. have a close correspondence with those of the *Bhikkhunīvibhaṅga*.[2] We have in folios 193 ff. the story of Devadatta's (Lhas-byin) attempt to create schism in the Saṅgha on his failure to make some disciplinary practices obligatory on the members of the Saṅgha. Devadatta (Lhas-byin), however, gained some followers and among them there were some bhikṣuṇīs (nuns) of whom Thullanandā was the chief. Parallels of these are to be found in the Pāli Vinaya.[3] In folios 272 ff. there is the story of Abhirūpanandā (Gtsug-dgaḥ-mo). Nandā, who became so known because of her great charm and beauty, was charged with Pācittiya offence for accepting a costly garment given by king Pasenadi. The story is the same in Pāli, only the name has been changed to Thullanandā.[4] There are, however, the story of Ajātaśatru, king of Magadha (folios 61 ff.); accounts of several persons making an end of their lives (folios 108 ff.); and such other stories—which are not found in the Pāli Vinaya.

The third division

The third division of the *Dulva* (Tibetan Vinaya) contains the *Vinayakṣudrakavastu* (Ḥdul-ba-phran-tshegs-kyi-gzhi) which extends

1 Vinaya Piṭaka, Vol. IV, Pt. II, pp. 211-351.
2 *Ibid.*, pp. 216, 218, 225, 226, 230 ff.
3 *Ibid.*, vol. III, Pt. I, pp. 171 ff, vol. IV, Pt. II, pp. 66-335.
4 *Ibid.*, Vol. IV, pp. 254-56.

over two volumes of the Snarthang edition,[1] *viz.*, Tha and Da, covering (324+708=) 1032 folios while in the Sde-dge edition,[2] it contains (310+333=) 643 folios. It was translated into Tibetan by Vidyākaraprabha, Dharmaśrībhadra and the Tibetan monk Dpal-ḥbyor. There is also a Chinese translation of the text by I-tsing.[3] The Sanskrit original of this work is still a desideratum—the Gilgit manuscripts explored so far also throw no light on this text.[4]

It is generally taken for granted that the *Vinayakṣudrakavastu* corresponds to the *Cullavagga* of the Pāli Vinaya. A comparative study of the two versions shows that it contains briefly rules regulating life and conduct of the bhikṣus for their practical guidance, and the social conditions of the people of Central India. In the words of the great Hungarian scholar Alexander Csoma Körös, "They (materials) are of little consequence, except a few allusions to events, persons, customs, manners, places or countries".

The Tibetan version[5] commences with the miscellaneous rules regulating the conduct of the bhikṣus in their daily life, corresponding roughly to the Khuddakavatthukkhandhaka of the Pāli *Cullavagga*[6].

Once while Buddha was living at Vaiśālī, the Ṣaḍvargika bhikṣus, while bathing, used to commit excesses in rubbing and anointing their bodies. Buddha on being apprised of the fact, prohibited them to do so except on certain occasions. These are almost similar to those in Pāli—the place mentioned in the Pāli Vinaya, however, is Rājagaha. As mentioned already, the Tibetan version of the Vinaya is more elaborate in its narratives than Pāli. The same thing may be said of the accounts here. The stories of the king of Kośala on being

1 *Asiatic Researches*, vol. XX, p. 85.

2 *Catalogue of the Tibetan Buddhist Canons*, ed. Hukuju Ui and others, p. 2.

3 Taisho, XXIV, 1451.

4 It should be noted that the manuscript fragment containing the procedure for the ordination corresponding to the *Cullavagga*, X. 17, in Sanskrit, has been discovered in Nepal by C. Bendall—the text of which has also been edited.

5 *Ḥdul-ba*, Vol. Tha, folios 2 ff.

6 Vinaya Piṭaka, vol. II, pp. 105-45.

dethroned by his son going to Ajātaśatru, the king of Magadha, and ultimately dying there;[1] and of Gautamī and other bhikṣuṇīs dying[2], and such other stories are wanting in the Pāli Vinaya.

Volume Da, in the very beginning, contains accounts of Nanda meeting his former wife, of the death of Śāriputra, and of Kātyāyana becoming a follower of Buddha have no parallels in the Pāli Vinaya. But the accounts of the admission of women into the Saṅgha with Gotamī Pajāpati at the head, through the intercession of Ānanda, and of the duties of the bhikṣuṇīs, closely correspond to the Bhikkhunīkkhandhaka[3]. The accounts of the first two Councils[4], at Rājagṛha and at Vaiśālī, have close correspondence with the Pañcasatikakkhandhaka and the Sattasatikakkhandhaka of the Pāli *Cullavagga*[5].

The narrative of the conversion of Mahāprajāpatī Gautamī and the duties of the bhikṣuṇīs are materially the same as in the *Cullavagga*—the difference is that the Tibetan version contains various tales of females which are all wanting in the Pāli version.

The account of the first Council not only differs in minor details but there are disagreements on some essential points too with that in the Pāli *Cullavagga*. Our present text gives the trial of Ānanda as having taken place before the commencement of the sitting of the Council, and moreover, it states that he was admitted into the assembly on his attainment of arhatship; while according to the *Cullavagga* his trial took place after the business of the Council was over and he was admitted into the Council without any objection, though he was not an arhat at the time. According to the Tibetan text Mahākāśyapa himself recited the Abhidharma in this first Council—Pāli text is silent on this point. It is further interesting to note that the Tibetan text while giving an account of the Council of Rājagṛha (the first Council) deals with the introduction of Buddhism into Kashmir by Madhyāntika (Chu-dbus-pa)—this is wanting in the Pāli version.

1 *Ḥdul-ba,* Vol. Tha, folios 141 ff.
2 *Ibid.*, folios 182 ff.
3 Vinaya Piṭaka, Vol. II, pp. 253-83.
4 *Ḥdul-ba,* Vol. Da, folios 667 ff.
5 Vinaya Piṭaka, Vol. II, Chapts. XI, XII.

The narrative of the second Council is substantially the same as in the *Cullavagga.* Our present text, unlike the Pāli *Cullavagga*, furnishes us with a separate account of the ten points admitted by the bhikṣus of Vaiśālī[1]. Unlike the *Cullavagga*, it makes no reference either to the revision of the Canon or to the Council which the Vajjian monks held, later on, under the name of the Mahāsaṅghikas[2]. It is, however, interesting to note that the Tibetan version contains the narrative of Buddha's Nirvāṇa[3] corresponding to the Pāli Mahāparinibbānasutta of the *Dīgha Nikāya*, Vol. II, pp. 72-168—Sūtra materials here being interposed in the Vinaya literature.

A comparative study of Buddha's Nirvāṇa as in the Tibetan text with the Pāli Mahāparinibbāna is given below: —

The Mahāparinirvāṇa[4] (Chen-po-yoṅs-su-mya-ṅan-las-ḥdas-pa) of

1 They are: —
(1) making lawful the exclamation 'alala'.
(2) making lawful the practice of indulging in enjoyment
(3) making lawful the practice of digging the earth with one's own hand or have it dug.
(4) making lawful the practice of keeping salt.
(5) making lawful the practice of going a yojana or a half yojana from the vihāras and then taking a meal.
(6) making lawful the practice of taking mid-day meal after the right time when the shadow of the sun is only two inches wide of the dial.
(7) making lawful the practice of sucking of fermented liquor like a leech.
(8) making lawful the practice of taking whey after meal.
(9) making lawful the practice of using a new mat without patching it around with a border from the old one, and
(10) making lawful the practice of accepting gold and silver—see also Rockhill, *Life of the Buddha*, pp. 171 ff, *Indian Antiquary*, 1908, pp. 104 ff.

2 See also *Buddhistic Studies*, ed. B. C. Law, pp. 54, 55.

3 *Ḥdul-ba*, Vol. Da, folios 581 ff—it is to be noted here that the *Saṁyuktavastu* (Nanjio, No. 1121), extant in Chinese only, contains also accounts of both Parinirvāna and Councils.

Lord Buddha is contained in Vol. Da, folios $535b^3$-$652b^4$ of the Snarthang edition. It is briefly this: —

Once Ajātaśatru (Ma-skyes-dgra), king of Magadha, was desirous of crushing the Vajjians (Yul-spoṅ-byed-pa-rnams) and deputed Varṣakāra (Dbyar-byed), a noble brahmin, to Buddha to tell him about the king's intention and to report to the king what Buddha said, for what he said was bound to come out true (folios $535b^3$-$536a^4$, Snarthang edition).

Buddha was then stopping on the vulture's peak (bya-rgod-phuṅ-baḥi-ri). Varṣakāra (Dbyar-byed) drove up to the foot of the hill in great state, climbed the peak on foot and delivered him the king's message (folios $536a^4$-$536b^7$, Snarthang ed.).

Buddha told Varṣakāra (Dbyar-byed) that he once taught the Vajjians (Yul-spoṅ-byed-rnams) the following seven rules of welfare[1] and as long as they followed them their prosperity would increase and not diminish: —

(1) The Vajjians should assemble frequently.

(2) They should sit and rise in harmony—should plan and execute their plans in harmony.

(3) They should not enact bad laws, and should not repeal good ones.

(4) Relatives and kinsfolk should protect their women and maidens: they should not take away other men's wives and should not cast them away as of little value.

(5) They should respect their elders, the upper classes and the parents, and act according to their directions.

(6) They should respect all topes (mchod-rten) within their territory and pay due honour to them, and

(7) They should give strong protection to the arhats, invite them when they are not travelling; and supply them with necessary robes, alms, bedding and medicine when they are travelling.

Buddha enquired of Ānanda (Kun-dgaḥ-bo) who was fanning him during this conversation, if the Vajjians still followed the rules, and

1 Yoṅs su-ñams par-mi-ḥgyur-baḥi-chos-bdun-bśad-do.

Ānanda (Kuṅ-dgaḥ-bo) said that they did (folios 536b^{7}-540a^{8}, Snarthang ed.).

Varṣakāra (Dbyar-byed) took his leave saying that then Ajātaśatru (Ma-skyes-dgra) had no chance of conquering the Vajjians. Just then Buddha explained to the bhikṣus, who were assembled in the assembly-hall, the seven rules of welfare (folios 540a^{3}-544b^{7}, Snarthang ed.).

From Magadha Buddha went to Pāṭaligrāma (Dmar-bu-can-gyi-groṅ) and resided for some time in the king's house at Ambalaṭṭhikā (Ḥod-maḥi-dbyug-pa-can). He explained the four truths to his disciples and told them that because of ignorance in this matter he and they had been wandering so long in the circle of births and deaths. He also explained to the people of Pāṭaligrāma (Dmar-bu-can-gyi-groṅ) the consequences of good and evil deeds (folios 544b^{7}-548b^{2}, Snarthang ed.).

Varṣakāra (Dbyar-byed) was at that time building a fortress at Pāṭaligrāma (Dmar-bu-can-gyi-groṅ) to fight the Vajjians.[1] Buddha saw with his divine vision that the place was haunted by a large number of fairies. He learnt from Ānanda that the fortress was being built by Varṣakāra (Dbyar-byed) and said, "powerful fairies influence powerful men to build on spots haunted by them; mediocre and inferior fairies influence mediocre and inferior men respectively, to build on spots haunted by them." He further said that this place was haunted by very powerful fairies and made the forecast that Pāṭaligrāma would be the abode of high class men; it would be a famous town, but it would be menaced by fire, flood and internal feuds (folios 548b^{2}-549b^{3}, Snarthang edition).

Varṣakāra (Dbyar-byed) came to pay homage to the Blessed one and invited him to a dinner in his house on the next morning. After the dinner Buddha left the place (folios 549b^{2}-552a^{3}, Snarthang edition).

Buddha went to the city called Spyil-po can and taught the bhikṣus about śīla (morality), samādhi (meditation) and prajñā (wis-

1 Folio 548b^{2}, Snarthang edition: Dbyar-byed-yul-spoṅ-byed-pa-rnams-gzhom-baḥi-phyir. Dmar-bu-can-gyi-groṅ-can-gyi-groṅ-khyer-rtsig-bar-bston-par-gyur-ba-daṅ—Cf. *Dīgha Nikāya*, Vol. II, p. 86: Pāṭaligāme nagaraṃ māpenti vajjinaṃ paṭibāhāya.

dom). From there he went to the city called Sgra-can and thence to Vaiśālī (Yaṅs-pa-can) and resided for some time at Āmrapālī's grove. He gave there a religious discourse to Āmrapāli and other women. The Licchavis of Vaiśālī (Yaṅs-pa-can) also came to pay their homage to the Blessed one and he filled their hearts with joy by his instructions. Just then a brahmin called Ser-skya glorified the position of Buddha over that of everybody else and described him as the beacon light which dispelled the darkness all around him (folios 552a³-558b⁶, Snarthang edition).

From Vaiśālī (Yaṅs-pa-can) Buddha went to Ḥod-ma-can-gyi-groṅ and thence came back to Vaiśalī. He stopped there at Capala caitya (Ca-pa-laḥi-mcod-rten) [folios 561b⁷-565b², Snarthang edition].

Shortly after, Buddha went to Kuśīnagara (Kus-tiḥi-groṅ) and passed through Vaiśālī on his way and gazed wistfully at the town. He told Ānanda (Kun-dgaḥ-bo) that he would never again see Vaiśālī—he would shortly pass away in the grove of Śāla trees. Then he passed through several villages and stopped at Loṅ-spyod-groṅ. From there, in course of his wanderings, he came to a town of the Mallas (Gyad-rnams) and stopped for some time at the Jālukamahāvana (dsa-lu-kaḥi-tshal-maṅ-po). People assembled there to listen to him, and Cunda, son of a blacksmith (mgar-baḥi-bu-Cun-da), was one of them. He invited the Blessed One and his disciples to a dinner in his house which was accepted (folios 571a⁷-581b,³ Snarthang edition).

Then Buddha left for Kuśanagara (Groṅ-khyer-rtsba-can) with Ānanda. He passed through Pāvā[1] and on the way between Pāvā and the Hiraṇyavatī river (Chu-bo-dbyig-can), he felt a pain on the back. He sent Ānanda to fetch him some water from the Kakuta river. Ānanda brought him a jug of water from the river but it was turbid. The Blessed One washed his mouth and feet with the water but at the request of Ānanda did not drink it. Then Paṇḍaka (Gyuṅ-po), who had been recently converted, presented him a piece of cloth of

1 Sdig-pa-can = lit. Skt. Pāpā, but the name mentioned in the Mahāparinibbānasutta is Pāvā.

the colour of gold. Buddha put it on and shone exceedingly bright. Ānanda asked the reason for it and the Blessed One told him that in the evening he would attain Nirvāṇa (folios 581b⁴-586a⁶, Snarthang edition).

Shortly after, Buddha washed himself in the Hiraṇyavatī river (Chu-bo-dbyig-can) and told Ānanda that Cunda should not grieve on account of the Blessed One having expired after taking his meals in his house. Then he, with Ānanda, started for Kuśanagara (Groṅ-khyer-rtsba-can) but on the way he felt tired and Ānanda prepared a bed for him between two Śāla trees and there he laid himself down with his head to the north, and told Ānanda that he would pass away at midnight. Buddha lay there on the right side, lost in meditation, and Ānanda stood by him with tears streaming down his cheek. Buddha consoled him and told the other bhikṣus about the wonderful qualities of Ānanda. Ānanda asked the Blessed One the reason why instead of the six great cities—Śrāvastī, Sāketa, Campā, Vārāṇasī, Vaiśālī and Rājagṛha—he had chosen this place for his Mahāparinirvāṇa. Buddha told him that Kuśanagara was at one time the famous capital of king Legs-mthoṅ-chen-po and many great kings had passed away at the place. Ānanda asked Buddha how his mortal remains were to be honoured. Buddha said, "like that of a universal monarch", and described to the minutest detail all the ceremonies which would have to take place after his demise. Buddha then requested Ānanda to invite the Mallas (Gyad-rnams) to see him. Ananda did so—the Mallas (Gyad-rnams) came and Buddha instructed them (folios 58′a⁶-613a³, Snarthang edition).

Next the history of the conversions of Subhadra (Rab-bzaṅ) and Sunanda (Rab-dgaḥ), the king of the gandharvas (dri-zahi-rgyal-po) are described.

The bhikṣus were surprised at the special favour shown to Subhadra (Rab-bzaṅ) and asked Buddha the reason for it, and he recounted to them stories from his previous life which accounted for it. In this connection also Buddha explained to them the good effects of having virtuous friends (folios 613a³-630b,¹ Snarthang edition).

Buddha told the bhikṣus about the rules of ordination, enumerated the names of the twelve classes of sacred texts, exhorted the bhikṣus to study them, and recommended the recital of the *Prātimokṣa Sūtra*

(So-sor-thar-paḥi-mdo) once every fortnight. He instructed them about the rights and duties of the novices and of the elders. He told them about the four places, which people should visit, and the places on which they should build stūpas (mcod-rten). He told the bhikṣus that if they had any doubts on any point, they might question him freely. They all kept silent and Ānanda declared that none had any. Then Buddha undraped his body and asked the bhikṣus to have a good look at it, and told them never to forget that everything is subject to decay—and these were his last words (folios $630b^1$-$634a^3$, Snarthang edition).

Immediately after the Blessed One had passed away, the earth rocked, bolt from the blue fell and divine music was heard (folios $634a^3$-$635a^7$, Snarthang edition).

The venerable Mahākāśyapa (Ḥod-sruṅ-chen-po), who was then residing at Rājagṛha (Rgyal-poḥi-khab), came to know from the signs that Buddha had passed away. He knew that so deep was the devotion of Ajātaśatru (Ma-skyes-dgra) to Buddha that if the news of his death was broken to him suddenly, he was sure to die. To save the life of the king he asked the brahmin Varṣakāra (Dbyar-byed) to draw pictures illustrating the different stages in the life and career of Buddha—the last of which would represent him in his final rest at Kuśanagara (Groṅ-khyer-rtsba-can). The representation should be shown to the king successively and finally the last scene should be shown and explained to him. The king would then fall into a swoon and his body should successively be placed in seven jars filled with fresh butter. Finally, the body should be placed in the eighth jar filled with sandal wood, and the king would revive. Varṣakāra (Dbyar-byed) followed the instructions and the life of the king was saved (folios $635a^7$-$639a^4$, Snarthang edition).

The next day the venerable Anuruddha (Ma-ḥgags-pa) asked Ānanda to communicate the news of the Parinirvāṇa of the Great Teacher to the Mallas (Gyad-rnams) of Kuśanagara and to tell them that the same honour was to be shown to his body as to that of a universal monarch. The Mallas (Gyad-rnams) took seven days' time to make the necessary pteparations and on the seventh day they carried the bier to the Dbu-rgyan-btags-paḥi-mchod-rten to cremate the sacred body there. The gods also showered such a heavy load of heavenly flowers that the

town of Kuśanagara was covered knee-deep with it. Just at that time an Ājīvaka (Ḥtsho-ba-can) who was on his way to Pāvā picked up a quantity of these heavenly flowers. Mahākāśyapa (Ḥod-sruṅ-chen-po), while on his way to Kuśanagara with his disciple, met this man and learnt from him about the demise of the Blessed One. Now an old monk, one of the disciples of Mahākāśyapa (Ḥod-sruṅ-chen-po) churlishly said—there was no cause for lament—now there was none to ask them to do this and not to do that—now they were free to do or not to do whatever they liked. Mahākāśyapa (Ḥod-sruṅ-chen-po) strongly reproved the man and gave a discourse to the bhikṣus on the transitoriness of all created things (folios 539a⁴-644a,⁷ Snarthang edition).

The Mallas (Gyad-rnams) tired to set the pyre on fire but it did not catch fire, and Anuruddha (Ma-ḥgags-pa) told them that as Mahākāśyapa (Ḥod-sruṅ-chen-po) had not yet arrived, the pyre could not be lighted. When Mahākāśyapa (Ḥod-sruṅ-chen-po) arrived, he was warmly received by the Mallas (Gyad-rnams). He took off the garments from the body of the Blessed One, worshipped it and wrapped it with robes from his own store. Then the fire burst forth and consumed the sacred body (folios 644b⁴-646a,⁷ Snarthang edition).

The Mallas (Gyad-rnams) of Pāvā, on coming to know that Buddha had passed away, came in a body and begged the Mallas (Gyad-rnams) of Kuśanagara for a share of the relics of the Blessed One. The Mallas (Gyad-rnams) at first refused but on threat of force, consented. Similarly, the Kṣatriya Bulukas of Calakalpa, the Krodatyas of Rāvaṇa, the brahmins of Vaiṣṇavadīpa, the Śākyas of Kapilavastu and the Licchavis of Vaiśālī came with troops and demanded their share of the relics. King Ajātaśatru of Magadha also sent Varṣakāra with an army to demand his share of the relics. A brahmin called Droṇa, who apprehended that a fight was imminent, approached the Mallas (Gyad-rnams) and persuaded them to give a share of the relics to each of the parties—the contending parties were thus pacified. Accordingly, the relics were divided into eight parts and the recipients of the relics erected caityas (monuments) over them in their respective countries. There were in all fourteen objects of reverence, honour and worship— 10 caityas(monuments)—eight over the body relics of Buddha,

one over the vase, with which the relics were divided, and one over the embers—and four eye-teeth of the Blessed one (folios 646a[7]-652b[1], Snarthang edition).

Our present text agrees fairly with Pāli—the Tibetan version, however, is more elaborate.

From what has been said above, it is quite evident that the *Kṣudraka-vastu* corresponds only partly to the *Cullavagga*.

As mentioned above, the *Divyāvadāna* contains a good many fables extracted from the *Vinayavastu* and the *Vinayavibhaṅga*. In the *Vinayakṣudrakavastu* too the tales of miracles displayed by Gautama[1] and of Māndhātā have their parallels in the *Divyāvadāna*[2]. The former corresponds to the Prātihāryasūtra[3], while the latter to the Māndhātāvadāna[4].

The fourth division

The *Vinaya-uttara-grantha* (Ḥdul-ba-gzhuṅ-bla-ma), which is the fourth division of the *Dulva*, consists of two volumes, Na and Pa, covering (458+473=) 931 folios of the Snarthang edition[5], while in the Sde. dge-edition[6], there are (302+313=) 615 folios. It corresponds to the *Parivāra-pāṭha* of the Pāli Vinayapiṭaka[7].

We know nothing of the author and the translator of this work. The colophon states only that it was translated into Tibetan in the time of the famous Tibetan scholar Nāgadhvaja (Kluḥi-rgyal-mtshan).

The *Vinaya-uttara-grantha*, just like the Pāli *Parivāra*, is an appendix to the Vinaya. This work tells us nothing new; it is only an abridgement of the Vinaya texts; but even then it is a book of great value as it

1 *Ḥdul-ba*, Vol. Da, folios 230 ff.

2 *A comparative analytical catalogue of the Kanjur division of the Tibetan Tripiṭaka*, published by the Otani Daigaku Library, Kyoto, Japan, 1930, pp. 407 ff.

3 *Divyāvadāna*, ed. Cowell and Neil, pp. 143-66.

4 *Ibid.*, pp. 200-28.

5 *Asiatic Researches*, Vol. XX, p. 93.

6 *Catalogue of the Tibetan Buddhist Canons*, ed, Hukuju Ui and others, p. 2.

7 Vol. V.

helps in the study of the Vinaya literature. The *Parivāra* is 'very similar to the Anukramaṇīs and Pariśiṣṭas of the Veda and Vedāṅga texts'[1]. The same may be said of the present text.

Like the Pāli *Parivārapāṭha* the Tibetan *Vinaya-uttara-grantha* is in the form of a dialogue, and contains twelve smaller treatises as against nineteen in Pāli—the *Upālipariprcchā* is the concluding text included in the Tibetan work. It should, however, be noted that the *Upālipariprcchā*, which is the 12th or the last treatise, ccrresponds to the Upālipañcaka[2], the 15th text of the *Parivāra*. Upāli is the chief interlocutor here and puts to Buddha several questions as to what constitute offences or non-offences and so on[3]. There is also a Chinese translation of this text by Guṇavarman (A.D. 431)[4]. It agrees with the Tibetan version. Further, the Tibetan version, just like the Pāli, opens with the *Mahāvibhaṅga*. The *Bhikṣuṇīvibhaṅga* is the next text included in both the works. Thus we see that there is a fair amount of agreement between the two versions.

Lastly, it has been mentioned above that the *Vinayavastu* of the Tibetan text corresponds closely with the *Mahāvagga* and portions of the *Cullavagga* of the Pāli Vinaya Piṭaka. In the following pages, it is proposed to make a detailed analysis of the Tibetan *Vinayavastu* and point out as far as possible the agreements and disagreements with the chapters of the *Mahāvagga* and the *Cullavagga*.

1 Winternitz, *A History of Indian Literature*, Vol. II, p. 33.
2 Vinayapiṭaka, Vol. V, pp. 180-206.
3 The text has already been discussed—see *supra*.
4 Nanjio's *Catalogue*, No. 1109.

CHAPTER VII

THE PRAVRAJYĀVASTU

Introductory

The Pravrajyāvastu (Rab-tu-byuṅ-baḥi-gzhi), which is the first book of the *Vinayavastu*, covers folios from 1a-193a[3] of the *Dulva*, Vol. Ka (Snarthang edition)[1].

Instead of opening with the Vinaya proper, the Pravrajyāvastu starts with the narration of the historical events—the conflict between Aṅga and Magadha—which is described thus:—

Campā was the capital of the kingdom of Aṅga and Rājagṛha of Magadha. Once the king of Aṅga conquered Mahāpadma—the king of Magadha, father of Bimbisāra—and made him his vassal for several years. But Bimbisāra, son of Mahāpadma, when grown up, declared war against the king of Aṅga. The king of Aṅga was defeated in the battle and his entire territory was annexed by Bimbisāra later on. The king Bimbisāra is described in the *Dulva* as the king of Magadha and a contemporary of Buddha.

The book gives an interesting description of the different parts of India and about the character of the people inhabitating them. The people of the east are intelligent, of the south polite, of the west wicked and of the north cruel. Central India is said to be the best. It is inhabitated by learned people and full of prosperity. The Ganges flows there overflowing the banks on both the sides (folios 2b[4]-11a[5], Snarthang ed.)[2].

Folios 11a[5]-42b[5] (Snarthang ed.)[3] recount the stories of Māṭhara (Gnas-len-gyi-bu), Koṣṭhila (Stod-riṅs) Śārikā, Tiṣya (Skar-rgyal), Śāriputra (Śā-riḥi-bu) and Maudgalyāyana (Mohugal-gyi-bu)—a gist of which is given below:—

1 There are two editions of the Kanjur—(1) Snarthang and (2) Sde-dge. The Pravrajyāvastu extends up to folio 131a[4] of the Sde-dge edition.

2 Folios 2a[2]-8a[1] of the Sde-dge ed.

3 Falios 8a[1]-30b[1] of the Sde-dge ed.

Māṭhara was a very learned brahmin who lived in a village called Nālada. He defeated a certain learned brahmin in a dispute and was given the village Nālada as a reward by the king of Magadha. He married a lady of his own rank and a son Koṣṭhila, and a daughter Śārikā, were born of the wedlock.

Tiṣya was also a learned brahmin hailing from Southern India. He overthrew Māṭhara of Nālada in a dispute. Māṭhara being highly dejected was about to leave the village when Tiṣya offered him half the revenue of the village. Māṭhara in return gave his daughter Śārikā in marriage to him.

Śāriputra was the son of Tiṣya. He was so named after his mother Śārikā. He was also called Upatiṣya (Ñe-rgyal) after his father. He excelled in all the sciences at an early age. He was a chief disciple of Buddha.

Maudgalyāyana was the son of a priest named Mudgala of the village called Kāṣṭhavāṭa (Groṅ-śiṅ-thags-can) and was therefore called Mudgalaputra, and from the family of his birth he came to be known as Maudgalyāyana. He also became a chief disciple of Buddha.

It is said that both Śāriputra and Maudgalyāyana were originally disciples of Sañjaya (Yaṅ-dag-rgyal-ba-can) but later on embraced the doctrine of Buddha. Śāriputra was 'the chief of the ingenious or intelligent', while Maudgalyāyana was 'the chief of those that make miracles or prodigies or illusory spectacles'. In the Buddhist literature they are known as "the Model pair".[1]

Buddha led the life of severe austerity for six years, as a result of which his body became emaciated, and his complexion blackish red. He then realised that all these austerities were in vain and could not bring about the desired result. He therefore decided to take some food to regain his strength. Finally, he obtained the true knowledge and became the Buddha. He considered his doctrine too deep for human intellect, and threfore did not intend to preach it. But Lord Brahmā[2] persuaded him to preach it for the benefit of the human

1 Cf. *Mahāvagga* (P. T. S., ed.), pp. 39-44 for information regarding Śāriputra and Maudgalyāyana from the Pāli source.

2 *Ibid.*, pp. 5ff. In Pāli it is Brahmā Sahampati who requested Buddha to preach the religion.

race and thereupon Buddha left for Benares and imparted his doctrine to the group of five persons who were his companions previously. Fifty youngmen of high families of Benares also entered the order shortly after. From Benares Buddha passed on to Rājagṛha where he received the present of Kalantakanivāsa bamboo grove (ḥod-maḥi-tshal-bya-ka-lan-da-kaḥi-gnas) from king Bimbisāra of Magadha and this was the first vihāra (monastery) of the Buddhist Saṅgha (order)[1] [folios 42b⁵-43b⁶, Snarthang ed.].

Folios 44a⁷-68a¹ (Snarthang ed.) present us with the following: (1) a list of qualifications possessed by Buddha, (2) admission into the Saṅgha of Kun-tu-rgyu-sen-riṅs, a learned brahmin, and (3) the reasons given by Buddha for the possession of merits by Śāriputra and Maudgalyāyana.

Buddha's direction regarding ordination

The topic of the Pravrajyāvastu (rules for admission into the order) only is dealt with systematically in folios 68a¹-193a³ [2]—there are occasional digressions into other matters in the folios previous to them.

In the beginning Buddha personally conferred the Pravrajyā and Upasampadā ordinations on the bhikṣus (monks) simply by uttering the words, 'Come, Oh! bhikṣu (monk)'[3]—no other formality was necessaty. So when any one came to him for ordination, he addressed him with the words, 'Come, Oh! bhikṣu (monk)' and this completed the ordination.

Buddha did not delegate the power of ordination to any of the bhikṣus in the beginning. Their duty was only to place before the Lord the seekers after ordination. But one of such men, when being brought before the Lord for ordination, died on the way[4], and was

1 Cf. *Mahāvagga*, p. 39, for the dedication of the vihāra.

2 Folios 47a⁶-131a⁴ of the Sde-dge edition.

3 Folio 68a²-³ (Snarthang ed.) or folio 47a⁷ (Sde-dge ed.) : Bcom-ldan-ḥdas-kyis-dge-sloṅ-tshur-śog-ces-bya-bas-rab-tu-ḥbyin-par - mdsad- ciṅ-dge-sloṅ-tshur-śog-ces-bya-bas-bsñen-par-rdsogs-par-ḥgyuro. Cf. Pāli: ehi bhikkhu, svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyāyā' ti—*Mahāvagga* (P. T. S.), p. 12.

4 But according to the Pāli Vinaya it is due to the hardship caused to persons in their journey to the Lord—*Mahāvagga* (P. T. S.), pp. 21, 22.

deprived of the benefits of entering the Saṅgha. This necessitated a modification of the original procedure and led to the delegation of the power of ordination to his disciples.

Procedure for admission into the Saṅgha

Buddha empowered his disciples to confer Pravrajyā and Upasampadā ordinations[1] on the bhikṣus but they knew nothing of the procedure and sought his advice in the matter. On being asked how the ceremonies were to be carried out, Buddha set forth the following procedure :—

"If a person seeks Pravrajyā, let him approach the Saṅgha, wear the robes, salute the elder bhikṣus, sit down squatting, and then with folded hands, utter the (triśaraṇa) prayer[2] thrice." This completed his Pravrajyā and Upasampadā ordinations (folios 68b[1-4], Snarthang ed. or folio 47b[4-6], Sde-dge ed.).

Ordination by Triśaraṇa

The forms of ordination at the beginning consisted in the utterance of the prayer thrice.

Jñapticaturthakarma

The formula of *Triśaraṇa* was subsequently considered to be insufficient and was replaced by the system of announcement

1 There are two kinds of ordinations: (1) Pravrajyā and (2) Upasampadā—the former is a lower form of ordination and the latter the higher which makes a full-fledged bhikṣu.

2 Tibetan of course omits the form of the prayer offered up by a desiring entrant. Cf. Vinaya Piṭaka (P.T.S.), Vol. I, pp. 22: evañca pana bhikkhave pabbājetabbo upasampādetabbo : paṭhamaṃ kesamassuṃ ohārāpetvā kāsāyāni vatthāni acchādāpetvā, ekaṃsaṃ uttarā-saṅgaṃ kārāpetvā, bhikkhūnaṃ pāde vandāpetvā, ukkuṭikaṃ nisīdāpetvā, añjaliṃ paggaṇhāpetvā evaṃ vadehiti vattabbo: buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi, dutiyampi buddhaṃ saraṇaṃ gacchāmi, dutiyampi dhammaṃ saraṇaṃ gacchāmi, dutiyampi saṃghaṃ saraṇaṃ gacchāmi, tatiyampi buddhaṃ saraṇaṃ gacchāmi, tatiyampi dhammaṃ saraṇaṃ gacchāmi, tatiyampi saṃghaṃ saraṇaṃ gacchāmiti.

made thrice[1]. For the desiring entrant the procedure was as follows :—

"Let the Saṅgha, the revered bhikṣus, hear me. I, so and so, ask the reverend Saṅgha for the Pravrajyā and Upasampadā ordinations which confer monkhood. Let the compassionate Saṅgha, the revered bhikṣus, confer the Pravrajyā and Upasampadā ordinations on me out of pity." This had to be repeated for the second as also for the third time.

Just after this solicitation, another bhikṣu has to sit down and proclaim the following :[2]—

"Let the Saṅgha, the revered bhikṣus, hear me. Such and such a one prays to the Saṅgha for the Pravrajyā and Upasampadā ordinations which confer monkhood. If it be convenient to the Saṅgha, let the Saṅgha confer the Pravrajyā and Upasampadā ordinations on him." This is the announcement[3] and it is to be made thus :—

"Let the Saṅgha, the revered bhikṣus, hear me. Such and such a one prays to the Saṅgha for the Pravrajyā and Upasampadā ordinations which confer monkhood. Let the Saṅgha confer the Pravrajyā and Upasampadā ordinations on him. Let those of the revered bhikṣus who consent to his ordinations remain silent, and let those who dissent speak out." This is the first formal announcement. And this is to be announced for the second and the third time. "Such and such a one has received the Pravrajyā and Upasampadā ordinations from the Saṅgha as the Saṅgha has kept silent and therefore approves of the ordinations." These are the preliminaries to be attended to[4] (folios 68b[4]-69a[7], Snarthang ed. or folios 47b[6]-48a[6], Sde-dge ed.).

Upādhyāya and ācārya

The ordained bhikṣus had hitherto neither upādhyāyas nor ācāryas to instruct them and consequently they became ill-trained,

1 In Pāli this is called ñatticatutthakamma—Vinaya Piṭaka, Vol. I, p. 56.

2 Cf. Vinaya Piṭaka, Vol. I. P. 56: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo.

3 This is called ñattikamma in Pāli and when the announcement is made thrice, it is called ñatticatutthakamma—Vinaya Piṭaka, Vol. I, p. 56.

4 Cf. Vinaya Piṭaka, Vol. I, pp. 56, 57.

ill-clad and used to make loud noises. They used to approach the brahmins and householders improperly for food and other articles and committed other transgressions. Thereupon the Tīrthikas[1] began to say, "These learned Śākyaputrīya śramaṇas have neither upādhyāyas nor ācāryas[2] and are, therefore, ill-behaved and ill-clad. They often make loud noises and go to the brahmins and the householders improperly for eatables. Who will give alms to these shaveling śramaṇas ?" With these words the Tīrthikas disparaged them, spoke ill of them and often used filthy language towards them (folios 69a[7]-69b[6], Snarthang ed. or folios 48a[6]-48b[3], Sde-dge ed.).

Now a sick bhikṣu who had none to attend on him, died and the bhikṣus brought it to the notice of the Blessed One. Thereupon the Blessed One permitted the upādhyāyas and the ācāryas to attend on the sick and to confer Pravrajyā and Upasampadā ordinations[3]; but the bhikṣus knew nothing about the upādhyāyas and the ācāryas and so the Blessed One told them that there were five kinds of ācāryas and two kinds of upādhyāyas (folios 69b[6]-70a[3], Snarthang ed. or folio 48b[3]-[5], Sde-dge ed.).

The five kinds of ācāryas (slob-dpon) are as follows:—

(1) One who is an ācārya of the śrāmaṇera (dge-tshul)[4],

(2) One who trains in the esoteric doctrine,

(3) One who teaches how to perform a work,

1 Tibetan mu-stegs-can-dag=Sanskrit tīrthikas, *i.e.*, teachers belonging to non-Buddhistic religious orders.

2 For upādhyāya (Pāli upajjhāya) and ācārya (Pali ācariya)—Vinaya Piṭaka, Vols, I, II, pp. 44-50, 60-61, and 227-31 respectively.

3 Cf. Vinaya Piṭaka, Vol. I, p. 53: sace saddhivihāriko gilāno hoti, yāvajīvaṃ upaṭṭhātabbo, vuṭṭhānassa āgametabbanti, p. 61 : sace antevāsiko gilāno hoti, yāvajīvaṃ upaṭṭhātabbo, vuṭṭhānassa āgametabbanti. Cf. also *Ibid.*, pp. 60-65.

4. Dge-tshul (Skt. śrāmaṇera) means a young monk; in the older writings it may be understood as novice; in later literature it denotes the degree next to the dge-bsñen (Skt. upāsaka), being that of a subordinate or under priest—*Tibetan English Dictionary* by Jaˮschke, p. 86. A śrāmaṇera is one who has undergone the Pravrajyā ordination only. He is not yet a regular member of the Saṅgha, *i.e.*, a bhikṣu.

(4) One who is an ācārya giving nissaya[1] to his pupils, and

(5) One who is an ācārya teaching how to read.[2]

He who gives triśaraṇa (refuge) and precepts[3] is an ācārya of the first type.

He who gives training in the esoteric doctrine is an ācārya of the second type.

He who is entrusted with the duty of making formal announcement thrice[4] is an ācārya of the third type.

He on whom one lives in dependence even for a day only is an ācārya of the fourth type.

He from whom one learns even a gāthā of four pādas, recites it thrice and keeps it in mind, is an ācārya of the fifth type (folio 70a[4]-[6], Snarthang ed. or folio 48b[6]-[7], Sde-dge ed.).

The two classes of upādhyāyas (mkhan-po) are: —

(1) One who gives the Pravrajyā ordination, and

(2) One who gives the Upasampadā ordination[5] (folio 70a[7], Snarthang ed. or folio 49a[1], Sde-dge ed.).

Preliminary training

After some time it was found that the entrants should receive some training before ordination. Certain rules were framed to guard against delinquencies and a probationer was also required to pass

1 Tib. gnas-sbyin-pa (Pāli nissaya) is the dependence by the pupil on hi teacher for training—for details, Vinaya Piṭaka, Vol. I, pp. 62 ff.

2 Slob-dpon-lṅa-gaṅ-zhe-na. Dge-tshul-gyi-slob-dpon-daṅ. Gsaṅ-ste-ston-pa-daṅ. Las-byed-pa-daṅ. Gnas-sbyin-paḥi-slob-dpon-daṅ. Klog-paḥi-slob-dpon-no.

3 The ten precepts.

4 Pāli ñatticatutthakamma, see *supra* for details. It is the duty of an ācārya or an upādhyāya to apprise the Saṅgha of the intention of a desiring entrant to become a fully ordained monk by making a formal announcement thrice.

5 Mkhan-po-gñis-gaṅ-zhe-na. Rab-tu-ḥbyin-par-byed-pa-gaṅ-yin-pa-daṅ. Bsñen-par-rdsogs-par-byed-pa-gaṅ-yin-paḥo—these different kinds of ācāryas and upādhyāyas are wanting in the Pāli Vinaya.

through certain stages of progress before he became a fully ordained bhikṣu. There are two such stages, *viz.*, an upāsaka and a śrāmaṇera.[1]

Upāsaka-vow

A person seeking Pravrajyā should be first told about the restrictions,[2] and then he is to be given triśaraṇa[3] and the upāsaka-saṃvaras (the vows that a lay-devotee must undertake) thus: —

Let him salute the Teacher[4] first and the ācārya next. Let him then sit down squatting in front of the ācārya (slob-dpon) and say with folded hands, "Let the revered one, hear me. Henceforth for life, I, such and such a one, take refuge in Buddha, the best of men; I take refuge in Dhamma which stands per-eminent in indifference to wordly attachments; and I take refuge in Saṅgha, the best of the Saṅghas (religious orders).[5] May the venerable one receive me as an upāsaka (a devotee) for life." And this is to be announced for the second and the third time. Let the ācārya on the third occasion say, "It is all right" and the upāsaka say, "good". Thereafter the upāsaka-saṃvaras (the religious observances of a lay-devotee) are granted to him.

Futher he is to ask for the śikṣāpadas (the precepts)[6] thus: —

"Let the ācārya hear me. Henceforth for life, I, such and such a one, abandon the killing of living beings and desist from it, as was done by the venerable arhats during their life time. This first item

1 A desiring entrant becomes an upāsaka first by observing the five precepts (śikṣāpadas), a śrāmaṇera next by observing ten precepts and ultimately a bhikṣu, *i.e.*, a regular member of the Saṅgha.

2 Tib. bar-chad-kyi-chos-rnams = Skt. antarāyikāḥ dharmāḥ.

3 *I.e.*, taking refuge in the holy triad.

4 Ston-pa, the Teacher, *i.e.*, Buddha.

5 Bdag-miṅ-ḥdi-zhes-bgyi-ba-dus-ḥdi-nas-bzuṅ-ste, Ji-srid-htshoḥi-bar -du-rkaṅ-gñis-rnams-kyi-mchog-saṅs-rgyas-la-skyabs-su-mchiḥo. Ḥdod-chags-daṅ-bral-ba-rnams-kyi-mchog-chos-la-skyabs-su-mchiḥo. Tshogs-rnams-kyi-mchog-dge-ḥdun-la-skyabs-su-mchiḥo.

6 Ten śikṣāpadas are prescribed for the śrāmaṇeras, while the first five for the upāsakas, the more believing among them are allowed to keep the first eight. They are called gahaṭṭha-silas by Buddhaghoṣa (*Vism*, p. 15).

(of the moral rules) I practise and obey, and follow the teachings of the venerable arhats."

"Further, from this time forward till I live, I, such and such a one give up—the taking of what is not given, committing fornication, telling lies, intoxicating drinks and visiting places of vulgar amusements—as was done by the revered arhats during their life time. These five (moral rules) I learn and practise, and follow the teachings of the revered arhats." Let the ācārya say, "It is all right" and the upāsaka say, "good". Here ends the rite concerning the admission of an upāsaka[1] (folios 70a[7]-71b[2], Snarthang ed. or folios 49a[1]-49b[5], Sde-dge ed.).

Śrāmaṇera

To become a śrāmaṇera, the upāsaka[2] should be committed to a bhikṣu who would entreat on his behalf and would ask the upādhyāya[3] whether he had asked him about the obstacles or not. If he fails to make the enquiry, he is guilty of an offence.

For a formal entreaty, provision for seats should be made and the gong[4] beaten to summon the bhikṣus. The whole Saṅgha so summoned should occupy the seats and remain in harmony and seated on their respective seats. Then the supplicant should salute the bhikṣus according to seniority and sit down squatting in front of them and then with folded hands say, "Let the Saṅgha, the venerable bhikṣus, hear me. So and so, clad in the white robes of a householder and with the hair and the beard on, desires to have the Pravrajyā ordination in the well-said Dharma-Vinaya (legs-par-gsuṅs-paḥi-chos-ḥdul-ba) from such and such

1 Tib. Dge-bsñen.

2 It should, however, be remembered here that an entrant has already become an upāsaka.

3 An upāsaka must choose an upādhyāya at the time of his elevation to the rank of a śrāmaṇera.

4 Gaṇṭi (ghaṇṭā)—a piece of thick plank measuring about 6 ft. by 12 inches either of white sandal wood or of deodar, which when struck with a hammer or another piece of thick hard wood, produces a kind of ringing sound which is heard from a great distance. It is used on special occasion to summon the monks of a monastery to attend any special religious service, etc.—S. C. Das, *A Tibetan English Dictionary*, p. 214.

an upādhyāya—and the same person, so and so, now with the hair and the beard shaved, clad in yellow robes and having firm faith (in the doctrine) goes out from the life of a householder to a homeless life, and desires to have the Pravrajyā in the well-said Dharma-Vinaya with such and such an upādhyāya," All the bhikṣus should be asked if he can be given Pravrajyā. The reply would be—he can be, if he is pure. If they say so, it is all right, but if they do not, then they are guilty of an offence (folios 71b²-72a³, Snarthang ed. or folios 49b⁵-50a⁴, Sde-dge ed.).

Procedure for choosing an upādhyāya

Subsequently the upāsaka[1] seeking the Pravrajyā is to choose an upādhyāya[2] (mkhan-po) thus:—Let him salute the upādhyāya and sit down squatting and then with folded hands say, "Let the ācārya (slob-dpon) hear me. I, so and so, entreat the ācārya to be the upādhyāya. Let the ācārya be my upādhyāya. I desire to have the Pravrajyā with this ācārya as upādhyāya." And this is to be announced for the second and the third time. On the third occasion let the upādhyāya say, "It is all right" and the person seeking the Pravrajyā ordination say, "good". This is the solicitation to the upādhyāya (folio 72a³-⁷, Snarthang ed. or folio 50a⁴-⁶, Sde-dge ed.).

Shaving the hair and beard

After sometime this person should be committed to a bhikṣu for getting his hair and beard shaved. Now it was found that the hair of the head was completely cut off and at this the Blesssed One said, "Don't cut all the hair of the head. Let there remain a lock of hair left on the crown of the head."[3] Then he should be asked if his lock of hair should be cut off. If he would give a reply in the negative, he should be asked to go away. But on his answering in

1 We have seen before that the person has already become an upāsaka.

2 Cf. Vinaya Piṭaka, Vol. I, pp. 45, 46.

3 Folio 72b¹-², Snarthang ed. or folio 50a⁷, Sde-dge ed.: thams-cad-breg-par-mi-bya-bar-ḥdi-ltar-gtsug-phud-gzhag-par-bya-zhiṅ.

the affirmative, his lock of hair should be cut off (folios $72a^{7}$-$72b^{3}$, Snarthang ed. or folio $50a^{6}$-$50b^{1}$, Sde-dge, ed.).

Bath

Shortly after, he takes his bath—in winter in hot water and in summer in cold water (folio $72b^{1}$-^{4}, Snarthang ed. or folio $50b^{1}$-^{2}, Sde-dge ed.).

Robes and determining the sex

Now the upādhyāya (mkhan-po) is to give him the bowl and the yellow robes and he is to accept them by touching his feet. Subsequently the upādhyāya personally is to dress him and examine him to find out if he is of no sex or of both sex or of neither (*i. e.*, neither male nor female).

The Blessed One permitted the bhikṣus to examine the novices, which they did by stripping them to the skin and at this they felt shy. At this, the Blessed One said, "Do not strip a novice naked for your examination—do it without his knowledge when you drape him with his undergarments"[1] (folio $72b^{4}$-^{7}, Snarthang ed. or folio $50b^{2}$-^{4}, Sde-dge ed.).

Formal prayer for pravrajyā

The Pravrajyā ordination is to be effected thus:—Let the entrant salute the Teacher[2] first and the upādhyāya next and sit down squatting in front of him and then with folded hands say, "Let the upādhyāya hear me. From this time forward, as long as I live, I, so and so, come for refuge to Budddha, the chief of men; I come for refuge to Dharma which stands pre-eminent in indifference to worldly attachments; I come for refuge to the Saṅgha, the best of all the Saṅghas (orders). I renounce fully as did the Blessed One, the Tathāgata, the Arhat, the Samyak-sambuddha (the most perfect Bdudha), Śākya-muni (the sage of the Śākya race), Śākya-siṁha (the lion of the

1 Folio $72b^{6}$-^{7}, Snarthang ed. or folio $50b^{3}$-^{4} Sde-dge ed.: bcom-ldan-ḥdas-kyis-bkaḥ-stsal-pa. Sgren-mor-phyuṅ-ste-brtag-par-mi-bya-bar-śam-thabs-bskon-pa-ñid-kyi-tshe-ma-tshor bar-brtag-par-byaḥo.

2 Ston-pa = Skt. Śāstā, the Teacher, *i.e.*, Buddha.

Śākya race), and the chief of the Śākya kings (Śākyādhirāja). I give up the dress of a householder and accept that of a mendicant".[1] And this is to be announced for the second and the third time. Let the upādhyāya say, "It is all right," and the person initiated[2] say, "good," This completes the Pravrajyā ceremony (folios 72b⁷-73a⁶, Snarthang ed. or folios 50b⁴-51a,[1] Sde-dge ed.).

Taking the vow of a śrāmaṇera

Shortly after this, the entrant is to be committed to a bhikṣu who is to ask the upādhyāya, if he has enquired of him about his purity and on enquiry, if it is found that he is perfectly pure, he is to take triśaraṇa and the vow of a śrāmaṇera by uttering thrice the set formula (folios 73a⁶-73b,⁵ Snarthang ed. or folio 51a¹-⁵, sde-dge ed.).

Measuring the shadow and ascertaining the time

Now a bhikṣu, whosoever he may be, and not the ācārya (slob-dpon) is to ask this novice to measure the shadow and tell what part of the day or night it is and its duration (folio 73b⁵-⁶, Snarthang ed. or folio 51a⁵-⁶, sde-dge ed.).

Receiving the ten śikṣāpadas

The novice is to take the ten Śikṣāpadas (precepts prescribed for a śrāmaṇera) thus:—"Let the ācārya (slob-dpon) hear me. I, so and so, give up the killing of life and desist from it for life, as was done by the venerable arhats during their lifetime. This first item (of the śikṣāpadas) I learn and practise, and follow the teachings of the revered arhats. Further, from this time forward till I live, I, so and so, give up—the taking of what is not given, leading an unchaste life, telling

1 Folio 73a²-⁵, Snarthang ed. or folio 50b⁵-⁷, Sde-dge ed.: mkhan-po-dgoṅs-su-gsol. Bdag-miṅ-ḥdi-zhes-bgyi-ba-dus-ḥdi-nas-bzuṅ-ste-ji-srid-htshoḥi-bar-du-rkaṅ-gñis-rnams-kyi-mchog-saṅs-rgyas-la-skyabs-su-mchiḥo. Ḥdod-chags-daṅ-bral-ba-rnams-kyi-mchog-chos-la-skyabs-su-mchiḥo. Tshogs-rnams-kyi-mchog-dge-ḥdun-la-skyabs-su-mchiḥo. Bcom-ldan-ḥdas-de-bzhin-gśegs-pa-dgra-bcom-pa-yaṅ-dag-par-rdsogs-paḥi-saṅs-rgyas-Śākya-thub-pa. Śākyaḥi-seṅ-ge. Śākyaḥi-rgyal-po-gtso-bo-de-rab-tu-byuṅ-baḥi-rjes-su-rab-tu-ḥbyuṅ- ste - khyim-paḥi-rtags-spoṅ-ṅo. Rab-tu-byuṅ-baḥi-rtags-yaṅ-dag-par-len-to.

2 Rab-tu-byuṅ-bas=Skt. pravrajitena.

lies, taking intoxicating drinks, frequenting pleasure-resorts, witnessing dancing, hearing songs and music, using garlands, scents and unguents, using high and big beds, taking meals at improper times and accepting gold and silver[1]—as was done by the revered arhats during their life time. These ten (śikṣāpadas) I learn and practise, and follow the teachings of the revered arhats"[2]. Let the ācārya say, "It is all right" and the śrāmaṇera say, "good." Here ends the religious rite concerning a śrāmaṇera (folios $73b^6$-$74b^2$, Snarthang ed. or folios $51a^6$-$51b^6$, sde-dge ed.).

1 The first five form the rules for laymen, to which the next three are added during a period of fasting (upavāsa), *i e.*, on the uposatha days—E. J. Thomas, *History of Buddhist Thought*, p. 26.

2 Folios $73b^7$-$74b^2$, Snarthang ed. or folios $51a^6$-$51b^6$, Sde-dge ed. : slob-dpon-dgoṅs-su-gsol. Ji-ltar-ḥphags-pa-dgra-bcom-pa-de-dag-gis-ji-srid-ḥtshoḥi-bar-du-srog-gcod-pa-spaṅs-te. Srog-gcod-pa-las-slar-lop-pa-de-bzhin-du-bdag-miṅ-ḥdi-zhes-bgyi-bas-kyaṅ-dus-ḥdi-nas-bzuṅ-ste. Ji-srid-ḥtshoḥi - bar-du-srog-gcod-pa-spaṅs-te. Srog-gcod-pa-las-slar-ldog-par-bgyiḥo. Yan-lag-daṅ-po-ḥdis-bdag-ḥphags-pa-dgra-bcom-pa-de-dag-gi-bslab-pa-la-rjes-su-slob-bo Rjes-su-sgrub-bo. Rjes-su-bgyid-do. Gzhan-yaṅ-ji-ltar-ḥphags-pa-dgra-bcom-pa-de-dag-gis-ji-srid-ḥtshoḥi-bar-du-ma-byin-par-len-pa-daṅ. Mi-tshaṅs-par-spyod-pa-daṅ. Brdsun-du-smra-ba-daṅ. Ḥbruḥi-chaṅ-daṅ-bcos-paḥi-chaṅ-myos-par-ḥgyur-ba-bag-med-paḥi-gnas-daṅ. Glu-daṅ. Gar-daṅ. Rol-moḥi-sgra-daṅ. Phreṅ-ba-daṅ. Spos-ñug-pa-daṅ. Rgyan-dan-kha-dog-ḥ ḥaṅ-ba-daṅ. Khri-stan-mthon po-daṅ. Khri-stan-chen-po-daṅ. Dus-ma-yin-paḥi-zas-daṅ. Gser-dṅul-len-pa-spaṅs-te. Gser-dṅul-len-pa-las-slar-log-pa-de-bzhin-du. Bdag-miṅ-ḥdi-zhes-bgyi-bas-kyaṅ-dus-ḥdi-nas-bzuṅ-ste-ji-srid-ḥtshoḥi-bar-du-ma- byin-par-len-pa-daṅ. Mi-tshaṅs-par-spyod-pa-daṅ. Brdsun-du-smra-ba-daṅ. Ḥbruḥi-chaṅ daṅ-bcos-paḥi-chaṅ myos-par-ḥgyur-ba-bag-med-paḥi-gnas-daṅ. Glu-gar-daṅ. Rol-moḥi-sgra-daṅ. Phreṅ-ba-daṅ. Spos-ñug-pa-daṅ. Rgyan-daṅ-kha-dog-ḥchaṅ-ba-daṅ. Khri-stan-mthon-po-daṅ. Khri-stan chen-po-daṅ. Dus-ma-yin-paḥi-zas-daṅ. Gser-dṅul len-pa-spaṅs-te. Gser-dṅul-len pa-las-slar-ldog-par-bgyiḥo. Yan-lag-bcu-pa-ḥdis-bdag-ḥphags-pa-dgra-bcom-pa-de dag-gi-bslab-pa-la-rjes-su-slob-bo. Rjes-su-sgrub-bo. Rjes-su bgyid-do. Cf. *Mahāvagga*, pp.83,84: anujānāmi bhikkhave sāmaṇerānaṃ dasa sikkhāpadāni, tesu ca sāmaṇerehi sikkhituṃ:—pāṇātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajjapamādaṭṭhānā veramaṇī, vikālabhojanā veramaṇī, naccagītavāditavisūkadassanā veramaṇī, mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā veramaṇī, uccāsayanamahāsayanā veramaṇī, jātarūparajatapaṭiggahaṇā veramaṇī.

Upasampadā ceremony

The śrāmaṇera, when he has attained the age of 20 years,[1] should ask the upādhyāya (mkhan-po) to provide him with an alms-bowl and robes. Then he should entreat the karmakāraka bhikṣu[2] (the bhikṣu who does the work), the bhikṣu who imparts the esoteric doctrine and the bhikṣus, present and incoming, for the ceremony (Upasampadā ordination). He should, for a blessing, take the vow to confess the offences committed during the preceding fortnight and to examine the offences committed knowingly. He should sit down for confession and blessing and the whole Saṅgha should remain in concord.

The minimum number of bhikṣus who could perform the Upasampadā ordination in the central country, *i. e.*, Magadha was ten[3] while in the frontier districts it could be done by five Vinayadharas (masters of Vinaya.)[4].

Now he is to salute the Teacher[5] first and then each of the bhikṣus, thrice.

There are two modes of salutation:—(1) salutation with the five limbs of the body and (2) embracing with bended knees.[6]

This is to be done in the beginning (folios $74b^3$-$75a^2$, Snarthang ed. or folios $51b^6$-$52a^3$, Sde-dge ed.).

Shortly after, he is to entreat the upādhyāya thus:—Let him salute

1 Cf. Vinaya, Vol. I (*Mahāvagga*), pp, 78, 79: na bhikkhave jānaṃ ūnavīsatīvasso puggalo upasampādetabbo. na bhikkhave ūnapaṇṇarasavasso dārako pabbājetabbo. The minimum age for Upasampadā is 20 years and for Pravrajyā 15. As already observed, a boy below the age of 15 years is given the Kākuṭṭepaka pabbajjā.

2 Las-byed-paḥi-dge-sloṅ.

3 Cf. *Mahāvagga*, pp. 58, 59: anujānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gaṇena upasampādetuṃ.

4 Folios $74b^7$-$75a^1$ (Snarthang ed.) or folio $52a^2$ (Sde-dge ed.): yul-dbus-su-dge-sloṅ-bcu-la-sogs-paḥi-tshogs-sam. Mthaḥ - ḥkhob-dag-tu-gzhan-med-na-ḥdul-ba-ḥdsin-pa-daṅ-lṅa-la-sogs-paḥi tshogs la-yaṅ-ruṅ-ste.

5 Tib. Ston-pa, *i.e*, Buddha.

6 Folio $75a^{1-2}$ (Snarthang ed.) or folio $52a^1$ (Sde-dge ed.): phyag-ni-gñis-te. Yan-lag-lṅas-phyag-ḥtshal-ba-daṅ. Sgyid-pa-nas-ḥkhyud-pa-ste-ḥdir-gaṅ-yaṅ-ruṅ-ṅo.

the upādhyāya and sit down in front of him squatting on the mat spread over the tile[1] and then with folded hands say, "Upādhyāya, if he is an upādhyāya, ācārya if he is an ācārya and bhadanta (the reverend one), if he is fit to be so addressed." Having uttered this he is to say, "I beg the reverend one to consider. I, so and so, ask the reverend one for my upādhyāya. Let the reverend one be my upādhyāya. Let my Upasampadā ordination be performed with the reverend one as the upādhyāya."[2] And this is to be announced for the second and for the third time. On the third occasion let the upādhyāya say, "It is all right," and the disciple[3] say, "good." This is the solicitation to the upādhyāya (folio 75a^{2}-^{7}, Snarthang ed. or folio 52a^{3}-^{6}, sde-dge ed.).

Conferment of robes

After sometime the upādhyāya himself is to give him three robes[4] and if, however, the robes are cut and sewed, *i.e.*, made ready, it is good. He is to be given thus :— Each of the three robes is to be folded up and put on the left shoulder of the disciple. Both of them (the upādhyāya as well as the disciple) shall stand up and the disciple holding up the saṁghāṭī (a sort of loose mantle for monks) with his hand should say, "I beg the upādhyāya to consider. I, so and so, employ the saṃghāṭī robe made ready and fit to be used".[5] And this is to be announced for the second and for the third time. The upādhyāya should say, "It is all right" and the disciple say, "good." The

1 Folio 75a^{3} (Snarthang ed.) or folio 52a^{4} (Sde-dge ed.): pha-guḥi-steṅ-du-rtsba-btiṅ-ba-la.

2 Folio 75a^{5}-^{6} (Snarthang ed.) or folio 52a^{5}-^{6} (Sde-dge ed.): btsun-pa-dgoṅs-su-gsol. Bdag-miṅ ḥdi-zhes-bgyi-ba-btsun-pa-la-mkhan-por-gsol-gyis. Btsun-pa-bdag-gi-mkhan-po-mdsad-du-gsol. Btsun-pa-mkhan-pos - bsñen - par-rdsogs-par-bgyiḥo.

3 Slob-ma = Skt. śiṣya.

4 The three robes are: saṁghāṭī, a sort of loose mantle for monks; uttarāsaṅga, the upper-garment and antarvāsa, the under-garment.

5 Folio 75b^{2}-^{3} (Snarthang ed.) or folio 52b^{1} (Sde-dge ed.): mkhan-po-dgoṅs-su-gsol. Bdag - miṅ-ḥdi-zhes-bgyi-baḥi-chos-gos-bgyis-lags-pa-ruṅ-pa-spyad-par-ḥos-pa-ḥdi-chos-gos-snam-sbyar-du-byin-gyis-brlab-po.

procedure is the same for the uttarāsaṅga (bla-gos) and the antarvāsa (mthaṅ-gos). Shortly after, being fully dressed, he is to salute the assembled bhikṣus for the Upasampadā ordination. This is the conferment of the three robes made ready (folios 75a[7]-76a[3], Snarthang ed. or folios 52a[7]-52b[6], Sde-dge ed.).

If, on the other hand, the robes are not cut and sewed, *i.e.*, not made ready, the upādhyāya is to give him the cloth for the robes. The procedure laid down here is the same as above. The cloth for the saṃghāṭī thus received is to be cut into nine pieces and each piece again into two and a half, and if there is no other hindrance, it should be washed, unfolded, cut, sewed together, dyed, patched up (if required), and made fit for use. And this is to be announced for the second and for the third time. The upādhyāya should say, "It is all right" and the disciple say, "good." The procedure laid down for the uttarāsaṅga as well as the antarvāsa is the same as above—the difference is in the number of pieces to be made. The cloth for the uttarāsaṅga is to be cut into seven pieces and each piece again into two and a half, while the one for the antarvāsa into five and each of them again into one and a half.[1] This is the conferment of the three

1 Folios 76a[5]-76b[7] (Snarthang ed.) or folios 52b[7]-53a[6] (Sde-dge ed): bdag-miṅ-ḥdi-zhes-bgyi-baḥi-chos-gos-ḥdi-rnam-sbyar-du-byin-gyis - brlab - bo. Ḥtshal-na-snam-phran-dgu-pa-la-sogs-par-bgyis-te. Glegs-bu-phyed-daṅ-gsum-pa-la-sogs-par-bgyiḥo. Bar-chad-ma-byuṅ-na-bkruḥo. Brkyaṅ-ṅo. Draḥo. Bsdeb-bo. Gzuṅs-gdab-bo. Drub-bo. Kha-bsgyur-ro. Yaṅ-na-ḥdi-la-lhan-thabs-su-glan-no. Rkyen-ji-lta-ba-bzhin-du bgyis-te. Chos-gos-ḥdi-ruṅ-ba-spyad-par-ḥos-paḥo. De-bzhin-du-lan-gñis-lan-gsum-du-bzlas. Mkhan-pos-thabs-yin-no-zhes-brjod-par-byaḥo. Slob - mas - legs-so-zhes-brjod-par-byaḥo. Deḥi-ḥog-tu-chos-gos-bla-gos-rgyu-bzuṅ-nas-des-ḥdi-skad - ces-brjod-par-bya-ste. Mkhan-po-dgoṅs-su-gsol. Bdag-miṅ-ḥdi-zhes-bgyi-baḥi-chos-gos ḥdi-bla-gos-su-byin-gyis-brlab-bo. Ḥtshal-na-snam-phran-bdun-par-bgyis-te. Glegs-bu-phyed-daṅ-gsum-par-bgyiḥo. Bar-chad-ma-byuṅ-na-bkruḥo. Brkyaṅ-ṅo. Draḥo. Bsdeb-bo. Gzuṅs-gdab-bo. Drub bo. Kha-bsgyur-ro. Yaṅ-na-ḥdi-la-lhan-thabs-su-glan-no. Rkyen-ji-lta-ba-bzhin-du-bgyis-te. Chos-gos-ḥdi-ruṅ-ba-spyad-par-ḥos-paḥo. De-bzhin-du-lan-gñis-lan-gsum-du-bzlas. Mkhan-pos-thabs-yin-no-zhes-brjod-par-byaḥo, Slob-mas-legs-so-zhes-brjod-par-byaḥo. Deḥi-ḥog-tu-chos-gos-mthaṅ-gos-rgyu-bzuṅ-nas-des-ḥdi-skad-ces-brjod-par-bya-ste. Mkhan-po-dgoṅs-su gsol. Bdag-miṅ-ḥdi-zhes-bgyi-baḥi-chos-gos-ḥdi-mthaṅ-gos-su-

robes not made ready (folios $76a^{3}$-$77a^{1}$, Snarthang ed. or folios $52b^{6}$-$53a^{7}$, sde-dge ed.).

Exhibiting the bowl

Subsequently the bowl is to be exhibited in the Saṅgha thus:— Let a bhikṣu holding the bowl with his left hand and covering it with the right hand stand in front of each of the bhikṣus beginning with the senior and utter this with reverence, "I beg the reverend one or the venerable one to consider. This is the bowl—neither small nor big nor light-grey—of tbe venerable so and so."[1] Let all the bhikṣus declare it to be a good bowl. If they do so, it is all right, if not, they commit an offence. The bowl is to be exhibited thus (folio $77a^{1}$-^{5}, Snarthang ed. or folios $53a^{7}$-$53b^{3}$, Sde-dge ed.).

Conferment of the bowl

After sometime the upādhyāya personally is to favour him with a bowl. Both of them (the upādhyāya and the disciple seeking the Upasampadā ordination) shall stand up and the disciple holding the bowl with the left hand and covering the same with the right one, is to say, "I beg the upādhyāya to consider. I, so and so, shall use this bowl, fit to be used for taking meals—it is a vessel for a sage and for holding alms."[2] And this is to be announced for the second and for the third time. The upādhyāya is to say, "It is all right," and the disciple say, "good." This is the conferment of the bowl (folios $77a^{5}$-$77b^{1}$, Snarthang ed. or folio $53b^{3}$-^{2}, Sde-dge ed.).

byin-gyis-brlab-bo. Ḥtshal-na-snam-phran-lṅa-par-bgyis-te. Glegs-bu-phyed-daṅ-gñis-par-bgyiḥo. Bar-chad-ma-byuṅ-na-bkruḥo. Brkyaṅ-ṅo. Draḥo. Bsdeb-bo. Gzuṅs-gdab-bo. Drub-bo. Kha-bsgyur-ro. Yaṅ-na-ḥdi-la-lhan-thabs su-glan-no. Rkyen-ji-lta-ba-bzhin-du-bgyis te. Chos-gos-ḥdi-ruṅ-ba-spyad-par-ḥos-paḥo.

1 Folio $77a^{3}$-^{4} (Snarthang ed.) or folio $53b^{1}$-^{2} (Sde-dge ed.); btsun-paḥam-tshe-daṅ-ldan-pa-dgoṅs-su-gsol. Tshe-dan-ldan-pa-miṅ-ḥdi-zhes-bgyi-baḥi-lhuṅ-bzed-ḥdi-mi-chuṅ-ṅam. Mi-che-ḥam. Mi-skya-ḥam.

2 Folio $77a^{6}$-^{7} (Snarthang ed.) or folio $53b^{4}$ (Sde-dge ed.); mkhan-po-dgoṅs-su-gsol. Bdag-miṅ-ḥdi zhes-bgyi-baḥi-lhuṅ-bzed-la-spyad-par-ḥos-pa-draṅ-sroṅ-gi-snod-ḥdi-bslaṅ-baḥi-snod-du byin-gyis-brlab-bo.

Assent of the rahonuśāsaka bhikṣu

Afterwards he should be taken outside ear-shot but placed in front of the Saṅgha within the range of vision and there he will remain with folded palms for Upasampadā ordination.[1] Then the karmakāraka bhikṣu[2] (the bhikṣu who does the work) is to ask the rahonuśāsaka bhikṣu[3] (the monk who imparts the esoteric teaching), "Who has solicited you, so and so, with Upādhyāya, so and so"? He, who has solicited, is to say. "I, so and so, have done this." Again he (the karmakāraka bhikṣu) is to ask him (the rahonuśāsaka bhikṣu) "Are you, so and so, willing to impart esoteric teaching to so and so with so and so as upādhyāya?" And he should say, "I am willing." This is the assent of the rahonuśāsaka bhikṣu (folio 77b^{1}-^{5}, Snarthang, ed. or folio 53b^{5}-^{7}, Sde-dge ed.).

Jñaptikarma of the rahonuśāsaka

Shortly after, the karmakāraka bhikṣu (dge-sloṅ-las-byed-pa) is to make a muktikā-jñapti,[4] requesting the rahonuśāsaka bhikṣu to question about the obstacles (to upasampadā). He (karmakāraka bhikṣu) is to sit down and say, "Let the Saṅgha, the venerable bhikṣus, hear me. This bhikṣu, so and so, wishes to impart esoteric teaching to so and so with so and so as upādhyāya. If it is convenient to the Saṅgha, let the Saṅgha approve of it. This bhikṣu, so and so, will impart esoteric teaching to so and so with so and so as upādhyāya." This is the jñapti-karma[5] of the rahonuśāsaka (folios 77b^{5}-78a^{2} Snarthang ed. or folios 53b^{7}-54a^{3}, Sde-dge ed.).

1 Folio 77b$^{1-2}$ (Snarthang ed.) or folio 53b^{5} (Sde-dge ed.):—de-ḥi-ḥog-tu-bsñen-par-rdsogs-par-bya-ba-de-thos-paḥi- ñen-kor-nas-bkar-te-mthoṅ-baḥi-ñen- kor-du-thal- mo-sbyor-du- bcug-nas- tshogs-la- mṅon-du- phyogs- par-gzhag-par-byaḥo.

2 Dge-sloṅ-las-byed-pa.

3 Gsaṅ-ste-ston-paḥi-dge-sloṅ = rahonuśāsaka bhikṣu—*Mahāvyutpatti*, ed. Sakaki, p. 551.

4 Gsol-ba-ḥbaḥ-zhig-gi-las, *op. cit.*, ed. Sakaki, p. 557 and *Cullavagga*, X. 17, 4.

5 Gsol-baḥi-las, *op. cit.*, ed. Sakaki, p. 557.

Interrogations by the rahonuśāsaka

The rahonuśāsaka bhikṣu going outside the circle of the bhikṣus, to the person to be ordained, salute him and sit down squatting in front of him and with folded hands should say, "Do you hear, revered one? It is the time for you to speak the truth and to say what is (the truth). And when I ask you something you should not be ashamed to answer—'it is,' if it is so and 'it is not', if it is not so.":—

"Are you a man?"
"I am."
"Do you possess the male organ?"
"I do."
"Have you completed the age of 20 years?"
"I have."
"Are your three robes and the bowl complete?"
"They are."
"Are your parents alive?"
"They are (if that is so)."
"Have you taken their consent?"
"I have."

If his parents are dead, he should say that they are dead.

"Are you not a slave?"
"Are you not a thief?"
"Are you not a robber?"
"Are you not a wrangler?"
"Are you not a trader?"
"Are you not a king's soldier?"
"Are you not a wrong-doer to the king?"
"Are you not a traitor to the king?"
"Have you not done an evil to the king or caused it to be done?"
"Are you not a branded thief?"
"Are you not an eunuch?"
"Are you not a hermaphrodite?"
"Are you not a seducer of a bhikṣuṇī (nun)?"
"Do you not live by theft?"
"Do you not live by various expedients?"

"Do you not live without any means?"
"Are you not a heretic[1]?"
"Have you not imbibed heretical views?"
"Are you not a parricide?"
"Are you not a matricide?"
"Are you not a murderer of an Arhat?"
"Have you not caused a schism in the Saṅgha?"
"Have you not shed Tathāgata's blood?"
"Are you not a serpent?"
"Are you not an animal in human form?"

To all of these queries let him say, "I am not so or have not done so."

Further, "Do you owe much or little to some body?"
"Is there still left a little debt?"

If his answer is in the affirmative, let him be asked, "Will you be able to pay the debt after the Upasampadā ordination?" If he says that he will not be able to do so, he should be asked to go away. But if he says he will be able to do so after the Upasampadā ordination, he should be asked, "Have you not taken orders previously?" If his reply is in the affirmative, let him be asked, "Have you not committed a sin arising out of the breach of any of the four Pārājika offences?"

"Have you not deviated from the precepts—the perfect road to salvation?" If his reply is in the affirmative, let him be asked to go away. But if it is in the negative, let him be asked, "Have you not been initiated already?" If he answers that he has been, let him be asked, "Have you not led an honest and upright life?" Let him say, "I have."

"What is your name?"
"What is the name of your upādhyāya?"

Let him say, "I am so and so. So and so is my upādhyāya and I utter the names for my benefit."

1 Mu-stegs-can = Skt. Tirthika, one who holds extreme views and does not follow the middle doctrine of Buddha; hence, a non-Buddhist, such as the followers of Brahminism or Jainism—S. C. Das, *A Tibetan English Dictionary*, p. 967.

"Venerable sir, do you hear? Persons sometimes suffer from the diseases such as, leprosy (mdse),[1] boils (ḥbras),[2] ulcer (phol-mig),[3] another type of leprosy (ḥbrum-phran),[4] dry leprosy (śa-brka),[5] itch (khyi-rṅo),[6] scratching (gyaḥ-ba),[7] cancer (glog-pa),[8] scab (rkaṅ-śu),[9] consumption (skem-pa),[10] epilepsy (brjed-byed), ravenous appetite (bkres-ṅab),[11] jaundice (skya-rba-ba),[12] elephantiasis (rkaṅ-bam),[13] fistula in the anus (mtshan-par-rdol-ba),[14] epidemic (rims),[15] virulent epidemic(rims-drag-po),[16] epidemic lasting for a day (ñin-gcig-pa),[17] epidemic for two days (ñin-gñis-pa),[18] epidemic for three days (ñin-gsum-pa),[19] epidemic for four days (ñin-bzhi-pa),[20] fever arising from a vitiated state of the three humors of the body (ḥdus-pa),[21] constant epidemic (rtag-paḥi-rims),[22] another type of leprosy (śu-ba),[23] cholera (gsud-pa),[24] hiccough (skyigs-bu),[25] cough (lud-pa),[26] asthma (dbugs-

1 *Mvyut.* (ed. Sakaki), CCLXXXIII, No. 6: kuṣṭha.
2 *Ibid.*, No. 4 : gaṇḍa.
3 *Ibid.*, No. 73 : piṭaka.
4 *Ibid.*, No. 8 : kiṭibha.
5 *Ibid.*, No. 10 : kilāsa.
6 *Ibid.*, No. 14 : kacchu.
7 *Ibid.*, No. 12 : kaṇḍu.
8 *Ibid.*, No.57 : rajata.
9 *Ibid.*, No. 11 : vicarcikā; also vitacchikā. Cf. *Mahāniddesa*, p. 17.
10 *Ibid.*, No. 23 ; śoṣa.
11 *Ibid.*, No. 32 : aṭakkara.
12 *Ibid.*, No. 29 : pāṇḍuroga.
13 *Ibid.*, No. 38 : ślīpada.
14 *Ibid.*, No. 34 : bhagaṁdara.
15 *Ibid.*, No. : 44 jvara.
16 *Ibid.*, No. 47 : prajvara.
17 *Ibid.*, No. 48 : ekāhika.
18 *Ibid.*, No. 49 : dvaitīyaka.
19 *Ibid.*, No. 50 : traitīyaka.
20 *Ibid.*, No. 51 : cāturthaka.
21 *Ibid.*, No. 54 : saṁnipāta.
22 *Ibid.*, No 52 : nityajvara.
23 *Ibid.*, No. 9 : dardru.
24 *Ibid.*, No. 15 : visūcikā.
25 *Ibid.*, No. 17 : hikkā.
26 *Ibid.*, No. 21 : kāsa.

mi-bde-ba),[1] boil filled with blood (ldog-pa),[2] paralysis of limbs (yan-lag-tu-zug-pa)[3], tumour (skran)[4], bad blood (khrag-nad),[5] bile (mkhris-nad)[6], piles (gzhaṅ-ḥbrum),[7] nausea (skyug-bro-ba),[8] stoppage of urine (chu-ḥgags-pa)[9], fatigue (ṅal-ba),[10] burning of the body (lus-tsha-ba),[11] burning of the ribs (rtsib-logs-tsha-ba),[12] and fracture of the bones (rus-pa-la-zug-pa).[13] Do you not suffer from these or any other disease of similar nature?" Let him say, "I do not suffer."[14]

"Venerable sir, do you hear ? When you are interrogated in the midst of the Saṅgha by the holy learned bhikṣus, you should tell them, without being shy, what I have asked you. Do not come, but stay here until you are called in" (folios 78a[1]-79b[5], Snarthang ed. or folios 54a[3]-55a[5], Sde-dge ed.).

Declaration of the rahonuśāsaka bhikṣu

After sometime the rahonuśāsaka bhikṣu (the monk imparting the esoteric teaching) standing at the end of the row of the senior bhikṣus should say with reverence, "Let the Saṅgha, the revered bhikṣus, hear me. So and so has been secretly admonished by me of the restrictions with so and so as upādhyāya. He speaks of himself as being perfectly pure and free from restrictions. Will he come now?" Let all the bhikṣus say, "If he is perfectly pure, let him then come."[15] If he

1 *Mvyut.* (ed. Sakaki), CCLXXXIII, No. 22 : śvāsa.

2 *Ibid.*, No. 24 : lohaliṅga.

3 *Ibid.*,No. 27 : aṅgabheda.

4 *Ibid.*, No. 28 : gulma.

5 *Ibid.*, No. 46 : rudhira.

6 *Ibid.*, No. 45 : pitta.

7 *Ibid.*, No. 35 : arśāṅgi(-kuṣṭa).

8 *Ibid.*, No. 36 : chardi.

9 *Ibid.*, No. 37 : mūtrarodha.

10 *Ibid.*, No. 10 : kilāsa.

12 *Ibid.*, No. 40 : aṅgadāha.

12 *Ibid.*, No. 41 : pārśvadāha.

13 *Ibid.*, No. 42 : asthibheda.

14 Cf. *Mahāvagga*, pp. 85-91, 93.

15 *Op. cit.*, pp. 94, 95 : suṇātu me bhante saṃgho, itthannāmo itthannāmassa āyasmato upasampadāpekkkho. anusiṭṭho so mayā. yadi saṃghassa pattakallaṃ, itthannāmo āgaccheyyā'ti. āgacchāhiti vattabbo.

(rahonuśāsaka bhikṣu) does not make this address, he is guilty of an offence (folios 79b[5]-80a[1], Snarthang ed. or folio 55a[6]-[7], Sde-dge ed.).

Declaration of the upasampadā ordination

Shortly after being called into the circle of the bhikṣus, the novice (the person seeking the Upasampadā ordination) should salute the bhikṣus beginning with the elders and the karmakāraka bhikṣu is to ask for the Upasampadā ordination thus: Let him salute the teacher first and then the bhikṣus beginning with the elders. Let him sit squatting on the mat spread over the tile and with folded hands utter this, "I, so and so, ask the Saṅgha for the Upasampadā ordination with so and so as upādhyāya, May the compassionate Saṅgha confer the Upasampadā ordination on me out of compassion for me". He should say this for the second and for the third time.[1] This is the announcement for the Upasampadā ordination (folis 80a[1]-80b[1], Snarthang ed or folios 55a[7]-55b[6], Sde-dge ed.).

Jñaptikarma by the karmakāraka bhikṣu

Subsequently the karmakāraka bhikṣu is to make the muktikā-jñapti for interrogation concerning the restrictions in the presence of the Saṅgha. He should sit down and utter the following:—"Let the Saṅgha, the venerable bhikṣus, hear me. So and so being desirous of the Upasamapadā ordination from the Saṅgha entreats it for the Upasampadā ordination with so and so as upādhyāya. If it is convenient to the Saṅgha, let it approve of it, and I may ask so and so about the restrictions in the presence of the Saṅgha with so and so as upādhyāya"[2]. This is the jñaptikarma concerning the restrictions in

1 Cf. *Op. cit.*, p. 95: ekaṃsaṃ, uttarāsaṅgaṃ kārāpetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā upasampadaṃ yācāpetabbo: saṃghaṃ bhante upasampadaṃ yācāmi, Ullumpatu maṃ bhante saṃgho anukampaṃ upādāya dutiyam pi bhante......, tatiyam pi bhante saṃghaṃ upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāyā' ti.

2. Folio 80b[2]-[5] (Snarthang ed.) or folio 55b[6]-[7] (Sde-dge ed.): dge-ḥdun-btsun-pa-rnams-gsan-du-gsol. Miṅ-ḥdi-zhes-bgyi-ba-ḥdi-mkhan-po-miṅ-ḥdi-zhes-

the presence of the Saṅgha (folio 80b[2]-[5], Snarthang ed. or folios 55b[5]-56a[1], Sde-dge ed.).

Interrogations by the karmakāraka

The karmakāraka bhikṣu is to ask about the restrictions in the presence of the Saṅgha thus:—Let the novice (the person seeking the ordination) salute the karmakāraka bhikṣu and sit down squatting on the mat spread over the tile in front of the karmakāraka bhikṣu with folded hands and then he is to be told, "Venerable one, do you hear me? It is the time for you to speak the truth and say truthfully about your past. What little I ask you, you should answer without feeling shy and say what really is and what is not".

"Are you a man?"

"I am".

The other interrogatories are the same as those noted above[1] (folios 80b[5]-82b[1], Snarthang ed. or folios 56a[1]-57a[2], Sde-dge ed.).

Karma by the karmakāraka

Shortly after, the karmakāraka bhikṣu is to make the announcement. He should sit down and utter the following:—"Let the Saṅgha, the venerable bhikṣus, hear me. Such and such a one being desirous of the Upasamapadā ordination from the Saṅgha entreats it for the ordination with so and so as upādhyāya. He is a man and has the male organ, has completed 20 years of age, and his three robes and the bowl are complete, and he declares that he is perfectly pure concer-

bgyi-bas-dge-ḥdun-las-bsñen-par-rdsogs-par-ḥtshal-te. Miṅ-ḥdi - zhes-bgyi-ba-ḥdi-mkhan-po-miṅ-ḥdi-zhes-bgyi-bas-dge-ḥdun-las -bsñen-par -rdsogs-par-gsol-na. Gal-te-dge-ḥdun-gyi-dus-la-bab-ciṅ-bzod-na-dge-ḥdun - gyis-gnaṅ-bar-mdsod-cig-daṅ. Bdag-gis-dge-ḥdun-gyi-naṅ-du-mkhan-po-miṅ-ḥdi-zhes-bgyi-bas-miṅ-ḥdi-zhes-bgyi-ba-la-bar-chad-kyi-chos-rnams-dri - bar - bgyiḥo. Cf. *Mahāvagga*, p. 95: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṅgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, yadi saṃghassa pattakallaṃ, ahaṃ itthannāmaṃ antarāyike dhamme puccheyyanti.

1 Cf. *Mahāvagga*, p. 95: suṇasi itthannāma. ayaṃ te saccakālo bhūtakālo. yaṃ jātaṃ taṃ pucchāmi. santaṃ atthiti vattabbaṃ, asantaṃ n'atthī-ti vattabbaṃ. santi te evarūpā ābādhā...ko nāmo te upajjhāyo'ti.

ning the restrictions (antarāyika-dharmas). If it is convenient to the Saṅgha and if the Saṅgha approve of it, let the Saṅgha confer the Upasampadā ordination on so and so with so and so as upādhyāya." This is the announcement.[1]

This is how the work is to be performed:—"Let the Saṅgha, the venerable bhikṣus, listen to me. So and so being desirous of the Upasampadā ordination entreats the Saṅgha to confer it. His upādhyāya is so and so. He is a male, has completed 20 years of age and his three robes and the bowl are complete. He declares that he has not transgressed any of the restrictions. Let the Saṅgha confer the Upasampadā ordination on so and so with so and so as upādhyāya. Let those who are in favour of the Upasampadā ordination of so and so with so and so as upādhyāya remain silent, and any one who is not in favour of it speak out." This is the first declaration.[2] This is to be repeated for the second and the third time.

"As the Saṅgha has kept silent, I, therefore, take it that so and so has been granted the Upasampadā ordination by the Saṅgha with so as and so upādhyāya."[3] This completes the Upasampadā ordination (folios 82b[1]-83a,[5] Snarthang ed. or folios 57a[2]-57b[3] Sde-dge ed.).

1 Cf. *Mahāvagga*, p. 95: vyattena bhikkhunā paṭibalena saṁgho ñāpetabbo: suṇātu me bhante saṃgho, ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacīvaraṃ. itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena, yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti.

2 Las-brjod-pa = karmavācanā, *Mvyut*. ed. Sakaki, p. 557.

3 Cf. *Mahāvagga*, p. 95: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacīvaram. itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena Saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmasa upasamadā itthannāmena upajjhāyena, so tuṇh' assa yassa na kkhamati, so bhāseyya. dutiyampi etamatthaṃ vadāmi: suṇātu me...yassa na kkhamati, so bhāseyya. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, evam etaṃ dhārayāmiti.

Measuring the shadow

Thereafter the shadow is to be measured. As the Blessed One has permitted the bhikṣus to measure the shadow, they used long pieces of wood for the purpose. But the Blessed One again directed the bhikṣus not to use long pieces of wood but to measure it with the feet. This rule, however, was abrogated later on and the system of measurem nt with sticks, four inches in length, was introduced and as many bhikṣus were to be told about it as the number of measuring sticks.[1] This is the method of measuring the shadow (folios 83a⁶-83b³, Snarthang ed. or folio 57b³-⁶, Sdg-dge ed.).

Telling the time

Soon after, the newly ordained bhikṣu should be apprised of the time[2]—that it is morning (sṅa-dro),[3] it is midday (guṅ),[4] it is evening (phyi-dro),[5] it is the first watch of the night (mtshan-moḥi-thun-daṅ-po),[6] it is half of the first watch (thun-daṅ-poḥi-phyed), it is the mid-watch (guṅ thun),[7] it is half of the mid-watch (guṅ-thun-gyi-phyed), it is the last watch (thun-tha-ma),[8] it is half of the last watch (thun-tha-moḥi-phyed), it is not dawn (skya-reṅs-ma-śar-ba), it is dawn (skya-reṅs-śar-ba),[9] it is not sun-rise (ñi-ma-ma-śar-ba), it is sun-rise (ñi-ma-śar-ba), one eigth part of it has risen (ñi-ma-brgyad-cha-śar-ba), one fourth part of it has risen (ñi-ma-bzhi-cha-śar-ba), it is exactly mid-day (guṅ-tshigs-ma-yol-ba), a quarter of the day remains (ñi-ma-bzhi-cha-lus-pa), one eighth of it remains (ñi-ma-brgyad-cha-lus-pa), the

1 Folio 83b²-⁴ (Snarthang ed.) or folio 57b⁶ (Sde-dge ed.): thur-ma-sor-bzhi-tsam-gyis-gzhal-bar-bya-zhiṅ-thur-ma-ji-tsam - yod-pa-de-tsam-la-skyes-bu-zhes-brjod-par-byaḥo. Cf. *Mahāvagga*, p. 95: tāvadeva chāyā metabbā.

2 Cf. *op. cit.*, p. 95: divasabhāgo ācikkhitabbo.

3 *Mvyut.* ed. Sakaki, CCLIII, No. 42: pūrvāhṇa.

4 *Ibid.*, No. 33: madhyāhṇa.

5 *Ibid.*, No. 34 : aparāhṇa.

6 *Ibid.*, No. 16: prathamayāma—it is, however, to be noted here that a yāma is the one eighth part of a day, *i.e.*, a period of three hours, Apte's *Skt. English Dictionary*, p. 785.

7 *Ibid.*, No. 17: madhyamayāma.

8 *Ibid.*, No. 18: paścimayāma,

9 *Ibid.*, No. 22 : aruṇodgata.

sun has not set (ñi-ma-ma-nub-pa), the sun has set (ñi-ma-nub-pa), the stars have not risen (rgyu-skar-rnams-ma-śar-ba), the stars have risen (rgyu-skar-rnams-śar-ba)—this is how to tell about the part of the day and the night (folio $83b^{3}$-^{6}, Snarthang, ed. or folios $57b^{6}$-$58a^{2}$, Sde-dge ed.).

Telling the seasons

Subsequently he is to be informed of the seasons. There are five seasons, *viz.*, the summer, the short summer, the long summer, the winter,[1] and the spring.[2] The winter as well as the spring are of four months each, the summer of one month, the short summer of one day and the long summer of three months less by one day.[3] These are the seasons mentioned[4] (folios $83b^{6}$-$84a^{1}$, Snarthang ed. or folio $58a^{2}$-^{3}, Sde-dge ed.).

Here ends the formal ceremony of ordination. The ordained monk is now formally asked to take the vows and duties which consist of:—

(i) four niśrayas

(ii) four patanīya dharmas

1 *Op. cit.*, ed. Sakaki, CCLIII, No, 42: hemanta.

2 *Op. cit.*, ed. Sakaki, No. 37: vasanta,

3 Folios $83b^{6}$-$84a^{1}$ (Snarthang ed). or folio $58a^{2}$-^{3} (Sde-dge ed.): Dgun-gyi-dus-daṅ. Dpyid-kyi-dus-daṅ. Dbyar-gyi-dus-daṅ. Dbyar-thuṅ-ṅuḥi-dus-daṅ. Dbyar-riṅ-poḥi-dus-so. De-la-dgun-gyi-dus-ni-zla-ba-bzhiḥo. Dpyid-kyi-dus-ni-zla-ba-bzhiḥo. Dbyar-gyi-dus-ni-zla-ba-gcig-go. Dbyar-thuṅ-ṅuḥi-dus-ni-ñin-zhag-gcig-go. Dbyar-riṅ-poḥi-dus-ni-ñin-zhag-gcig-gis-zla-ba-gsum-du-ma-chog-pa-ste.

4 It is rather interesting to note that there is much divergence in the number of the seasons. Seasons are generally reckoned to be six, *viz.*, vasanta (the spring), hemanta (the first part of the winter, *i.e.*, November and December) and śiśira (the last part of the winter *i.e.*, January and February); but sometimes five—śiśira and hemanta being taken together as one. According to the Vinaya school, seasons are divided into six in reference to the Uposatha ceremonies. The Buddhist texts enumerate 3 seasons, *viz.*, grīṣma (the summer), hemanta (the winter) and varṣā (the rainy season) while the Tibetans four, *viz.*, vasanta (the spring), grīṣma (the summer), śarat (the autumn) and hemanta (the winter). The Tibetans also speak of three seasons—(1) vasanta (the spring) and grīṣma (the summer) as one, (2) varṣā (the rainy season) and śarat (the autumn) as one, (3) hemanta (the first part of the winter) and śiśira (the last part of the winter) as one.

(iii) four śramaṇakāraka dharmas
(iv) observance of the śīlas, and
(v) duties to the upādhyāya.

(*i*) *The four niśrayas*

The four niśrayas[1] are given thus:—"Listen, you, so and so. The Blessed One, the Tathāgata, the Arhat, the Samyaksambuddha (the fully enlightened one), the All-knowing, and the All-seeing has prescribed the four niśrayas (resources) for a fully ordained bhikṣu upon which depends the bhikṣuhood (monkhood) of a bhikṣu (monk) in the well-spoken Dharma-Vinaya, *viz.*, (1) rags gathered from heaps of rubbish are fit and easy of attainment for the robes and upon them depend the Pravrajyā and Upasampadā ordinations which confer bhikṣuhood of a bhikṣu in the well-spoken Dharma-Vinaya. "Are you, so and so, able to live all your life with the robes made of rags?"

"I am."

Linen (dar)[2], cotton cloth (ras-yug-chen),[3] flax (beḥu-ras),[4] goat's hair (ral), silk (mon-dar),[5] fine linen (beḥu-ras-yug-chen),[6] red fine linen (beḥu-ras-dmar-po),[7] fine woolen garments (beḥu-phrug),[8] red cloth (la-dmar),[9] the finest Benares muslin (yul-ka-śiḥi-ras-phran),[10] cloth of suitable colour (kha-dog-raṅ-pa),[11] cloth of ugly hue (kha-dog-raṅ-pa),[12] woolen garments (bal-gos),[13] hempen garments (śa-naḥi-

1 Gnas-rnams. Cf. *Vinaya*, Vol. I, p. 96: cattāro nissayā ācikkhitabbā.
2 *Mvyut*. ed. Sakaki, CCLXXIX, No. 9: paṭṭaka.
3 *Ibid*., No. 11: paṭaka.
4 *Ibid*., No. 13: prāvāra.
5 *Ibid*., No. 7: kauśeyaka.
6 *Ibid*, No. 14: amila.
7 *Ibid*., No. 15: kṛmilika.
8 *Ibid*, No. 17: saumilaka.
9 *Ibid*., No. 16: kṛmivarṇa.
10 *Ibid*., No. 18: kāśikasūkṣma.
11 *Ibid*. No. 19: samavarṇa.
12 *Ibid*, No, 20: durvarṇa.
13 *Ibid*., No. 1: aurṇakavāsa.

ras),[1] another type of the fine silk cloth (du-ku-laḥi-ras),[2] another type of cotton cloth (ko-tam-paḥi-ras),[3] dress of the ancient people from Bactria (ñi-ḥog-gi-gos)[4] or any other suitable robe, whatever else it might be, procured from the Saṅgha or any other person, are extra concessions and are allowed to be taken, but within proper limits.

"Are you prepared to live thus?"

"I am"[5] (folios 84a¹-84b², Snarthang ed. or folio 58a³-58b⁴, Sde-dge ed.).

(2) "Listen, you, so and so. Living on alms is the best mode of livelihood, is a proper mode and it it easy to procure. And upon it depend the Pravrajyā and Upasampadā ordinations, *i.e.*, the bhikṣuhood of a bhikṣu in the well-spoken Dharma-Vinaya. Are you, so and so, able to live all your life on alms for your meal"?

"I am".

Boiled rice (ḥbras-can),[6] dough (skyo-ma),[7] gruel (thug-pa),[8] meals offered on the fifth day of a lunar fortnight (lṅa-ston),[9] meals offered on the eighth day of a lunar fortnight (brgyad-ston),[10] meals offered on the fourteenth day of a lunar fortnight (bcu-bzhi-ston),[11] meals offered on the fifteenth day of a lunar fortnight (ña-ston),[12] meals offered regularly (rtag-res-ḥkhor),[13] meals offered at the banquet

1 *Mvyut*. ed. Sakaki, CCLXXIX, No. 2 : śāṇaka.
2 *Ibid*., No.4 : daukūlaka.
3 *Ibid*., No. 5 : koṭambaka,
4 *Ibid*., No. 21 : aparāntaka.
5 *Mahāvagga*, p. 96 : paṃsukūlacivaraṃ nisssāya pabbajjā, tattha te yāvajivaṃ ussāho karaṇiyo. atirekalābho khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅgaṃ.
6 *Op. cit*., ed. Sakaki, CCXXXI, No. 71 : bhakta.
7 *Ibid*., No. 72 : tarpaṇa.
8 *Ibid*., No. 73 : yavāgū.
9 *Ibid*., No. 76 : pāñcamika.
10 *Ibid*., No. 77 : aṣṭamika.
11 *Ibid*., No. 78 : cāturdaśika.
12 *Ibid*., No. 79 : pāñcadaśika.
13 *Ibid*., No. 81 : naityaka.

(mgron-du-bos-pa),[1] ready meals (ḥphral-la-bos-pa),[2] impure meals (sbags-pa),[3] or any other suitable meals, whatever else they might be, that are procured from the Saṅgha or any other person, are allowed to be taken, but only in proper measure.

"Are you prepared to live in this way?"

"I am[4]" (folio 84b²-⁶, Snarthang ed. or folio 58b²-⁵, Sde-dge ed.).

(3) "Listen, you, so and so. Dwelling under trees is proper and easy to attain and upon it depend the Pravrajyā and Upasampadā ordinations, *i. e.*, the bhikṣuhood of a bhikṣu in the well-spoken Dharma-Vinaya".

"Would you, so and so, be able to live all your life under the tree?"

"I will be."

"A monastery (sña-khaṅ),[5] an apartment on the top of a house (khaṅ-pa-brtsegs-pa),[6] an attic (bsil-khaṅ),[7] a hut made of thatch (sab-mos-bskor-bo),[8] a pinnacle (ba-gam),[9] a palace (khaṅ-bzaṅs),[10] a portico (sgo-khaṅ-gi-steṅ-gi-bsil-khaṅ),[11] a room in which utensils of various kinds are kept (yol-khaṅ),[12] a stand on which a Buddhist monk keeps his cap (spaṅ-leb-khaṅ),[13] a hole in the ground (sa-phug)[14], a

1 *Mvyut*, CCXXXI, No. 82 : nimantraṇaka.
2 *Ibid.*, No. 83 : autpātika.
3 *Ibid.*, No. 84 : utpiṇḍa.
4 Cf. *Mahāvagga*, p. 96 : piṇḍiyālopabhojanaṃ nissāya pabbajjā, tattha te yāvajivaṃ ussāho karaṇiyo, atirekalābho saṃghabhattaṃ uddesabhattaṃ nimantanaṃ salākabhattaṃ pakkhikaṃ uposathikaṃ pāṭipadikaṃ.
5 *Op. cit.*, ed. Sakaki, CCXXVII, No. 54 : māḍā or māṭā.
6 *Ibid.*, No. 8 : kūṭāgāra.
7 *Ibid.*, No. 26 : harmya.
8 *Ibid.*, No. 52 : kāyamāna.
9 *Ibid.*, No. 31 : niryūha.
10 *Ibid.*, No. 18 : prāsāda.
11 *Ibid.*, No. 56 : vātāgravedikā or vāṭāgrapetikā.
12 *Ibid.*, No. 57 : daṇḍacchadana.
13 *Ibid.*, No. 58 : phalakacchadana.
14 *Ibid.*, No. 59 : bhūmiguhā.

rock-cavern (brag-phug),[1] a mountain-cavern (ri-phug),[2] a hut of straw (rtsbaḥi-spyil-bu),[3] a hut made of leaves (lo-maḥi-spyil-bu),[4] a place for walking in (ḥchag-sar-byas-pa),[5] a place not for walking in (ḥchag-sar-ma-byas-pa), ready-made rock-shelters (bya-skyibs-su-byas-pa),[6] rock-shelters not ready-made (bya-skyibs-su-ma-byas-pa), or any other suitable dwelling, whatever else it might be, procured from the Saṅgha or any other person, are extra concessions and are allowed to be taken, but only in the right measure."

"Are you prepared to live thus?"

"I am"[7] (folios 84b[6]-85a[5], Snarthang ed. or folios 58b[5]-59a[2], Sde-dge, ed.).

(4) "Listen, you, so and so. Decomposed urine is a proper medicine and it is easy to procure and upon it depend the Pravrajyā and Upasampadā ordinations, *i.e.*, the bhikṣuhood of a bhikṣu in the well-spoken Dharma-Vinaya."

"Are you, so and so, able to live all your life with decomposed urine for your medicine?"

"I am".

"Butter (zhun-mar),[8] oil (ḥbru-mar),[9] honey (sbraṅ-rtsi),[10] molasses (bu-ram-gyi-sbu-ba),[11] storing drugs for the right time (dus-su-ruṅ-ba), storing drugs for a yāma, *i.e.*, a watch of the day (thun-tshod-du-ruṅ-ba),[12],

1 *Op. cit.*, ed. Sakaki, CCXXVII, No. 60: śailaguhā

2 *Ibid.*, No. 61: giriguhā.

3 *Ibid.*, No. 51: tṛṇakuṭī.

4 *Ibid.*, No. 62: parṇakuṭikā.

5 *Ibid.*, No. 63: kṛtacaṅkramaṇa.

6 *Ibid.*, No. 64: kṛtaprāgbhāra.

7 Cf. *Mahāvagga*, p. 96: rukkhamūlasenāsanaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho vihāro aḍḍhayogo pāsādo hammiyaṃ guhā.

8 *Op. cit.*, ed. Sakaki, CCXXXII, No. 64: sarpi.

9 *Ibid.*, No. 14: taila.

10 *Ibid.*, No. 65: madhu.

11 *Ibid.*, No. 66: phāṇita.

12 Yāma is a period of three hours, the eighth part of a day according to Buddhist astrology. According to Jäschke, a fixed length of time; as long as

storing drugs up to seven days (zhag-bdun-pa), storing drugs for life (ḥtsho-baḥi-bar-du-bcaṅ-ba), medicinal roots (rtsa-baḥi-sman), medicine prepared from the stalk (sdoṅ-buḥi-sman),[1] medicine prepared from leaves (la-maḥi-sman), medicine prepared from fruits (ḥbras-buḥi-sman) or such other suitable drugs, whatever else they might be, procured from the Saṅgha or any other person, are extra concessions and are allowed to be taken, but only in the right measure."

"Would you be able to live in this manner?"

"I will be"[2] (folios $85a^{5}$-$85b^{3}$, Snarthang ed. ot folio $59a^{2-5}$, Sde-dge ed.).

(ii) *The four patanīya dharmas*

After this the patanīya dharmas[3] (ltuṅ-bar-ḥgyur-baḥi-chos-rnams) are to be recited:—"Listen, you, so and so. The Blessed One, the Tathāgata, the Arhat, the Samyaksambuddha (fully enlightened one), the All-knowing and the All-seeing has proclaimed the four patanīya dharmas of a fully ordained bhikṣu—the breach of any of the rules is unbecoming of a bhikṣu, of a śramaṇa as well as of a follower of Śākya. A bhikṣu is removed from his bhikṣuhood and deprived of the course of the life of a śramaṇa. He is lost, afflicted, fallen and

a man is able to work without resting; a shift of six, four or three hours—S. C. Das, *Tibetan Eng. Dictionary*, p. 580.

1 *Mvyut.* ed. Sakaki, CCXXXII, No. 68: gaṇḍabhaiṣajya.

2 *Mahāvagga*, p. 96: pūtimuttabhesajjaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho sappi navanītaṃ telaṃ madhu phāṇitanti.

The original rule was that a bhikṣu should depend on the four niśrayas for life but it, however, was relaxed later on to suit the convenience of the bhikṣus. From the *Mahāvagga* we learn that Buddha first accepted the Veḷuvana vihāra at the request of king Bimbisāra and thereby permitted the ārāmas to be used by the bhikṣus for their residence. Further, the *Cullavagga* provides us with a list of different kinds of dwellings such as vihāra (monastery), aḍḍhayoga (pinnacled house) and so on for the use of the bhikṣus of the Saṅgha. This latitude shown by Buddha in the matter of the residence was also extended to robes etc.

3 Cf. *Op. cit.*, ed. Sakaki, CCLXV, No. 16, also *Mahāvagga* p. 96; cattāri akaraṇīyāni.

defeated in life and is no longer rehabilitated to his former course of life of a śramaṇa, if he violates any of the rules. It is like a palm tree of which the top is cut off—it neither remains green, grows, thrives nor gets large.[1]

"What are the four, listen, you?

"The Blessed One has condemned many a time desire, attachment to desire, a life guided by desire and a life completely submerged in desire. He has enjoined abandoning of desire and has extolled, eulogised and commended the forsaking, giving up, destruction, aversion, cessation, complete cessation and removal of desire" (folios 85b[3]-86a[3], Snarthang ed. or folios 59a[5]-59b[3], Sde-dge ed.).

1. "From this day forward, venerable one, you are not to look at a woman with a lustful mind and should not even observe her closely —what to speak of impure sexual intercourse.

"It has been declared by the Blessed One, the Tathāgata, the Arhat, the Samyaksambuddha (fully enlightened one), the All-knowing and the All-seeing that whatsoever bhikṣu having received the system of training of a bhikṣu indulges in impure sexual intercourse even with an animal without giving up that system of training is overcome and must not remain within the Saṅgha.[2] Henceforth you should not indulge in this evil practice but abstain from it—this you should remember keenly and make your best endeavour to keep it within your remembrance."

"Did you not give yourself up to such an evil course?"

"I did not"[3] (folios 86a[3]-86b[4], Snarthang ed, or folios 59b[3]-60a[1], Sde-dge ed.).

1 Folio 85b[7] (Snarthang ed.) or folio 59b[1] (Sde-dge ed.): ḥdi-lta-ste-dper-na-śiṅ-ta-laḥi-mgo-bcad-na-sṅon-por-ḥgyur-du mi-ruṅ-la. Ḥphel-zhiṅ-rgyas-pa-daṅ-yaṅs-par-ḥgyur-du-mi-ruṅ-ba-bzhin-no.

2 Cf. *Pātimokkhasutta*, Pārājika No. 1: yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭiseveyya antamaso tiracchānagatāyapi, pārājiko hoti asaṃvāso.

3 Cf. *Mahāvagga*, p. 96: upasampannena bhikkhunā methuno dhammo na paṭisevitabbo antamaso tiracchānagatāya pi. yo bhikkhu methunaṃ dham-

2. "Listen, you, venerable one. Taking of what is not given has been condemned many a time by the Blessed One, while abstinence from taking has been extolled, lauded, commended and praised. From this day forward, venerable one, you should not take with the intention to steal even the chaff of a tila (sesamum) belonging to another unless it has been given to you—what to speak of the taking of five beans (māṣaka) or more.[1]

"It has been, venerable one, declared by the Blessed One, the Tathāgata, the Arhat, the Samyaksambuddha, the All-knowing and the All-seeing that whatsoever bhikṣu residing in a village or a forest takes anything belonging to another and not offered—what people call theft for which a king or a minister apprehends him and either slays, imprisons or exiles him saying, 'Thou art a thief, thou art a fool, thou art ignorant, thou art dishonest'—is overcome and must not remain within the Saṅgha."[2] The disabilities arising out of the breach of this rule as also the instance cited are all similar to those of the patanīya dharma No. 1, dealt with above[3] (folios 86b[4]-87a[7]. Snarthang ed. or folio 60a[2]-[7], Sde-dge ed.).

maṃ paṭisevati, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puriso sīsacchinno abhabbo tena sarīrabandhanena jīvituṃ, evam eva bhikkhu methunaṃ dhammaṃ paṭisevitvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ.

1 Folio 86b[5] (Snarthang ed.) or folio 60a[2] (Sde-dge ed.): tshe-daṅ-ldan-pa-khyod-deṅ-phyin-chad-rku-sems-kyis-gzhan-gyi-til-gyi-phub-ma-yaṅ-ma-byin-par-mi-blaṅ-na. Ma-śa-ka-lṅa-ḥaṃ. Ma-śa-ka lṅa-las-lhag-pa-lta-smos-kyaṅ-ci-dgos.

2 Cf. *Pātimokkhasutta*, Pārājika No. 2: yo pana bhikkhu gāmā vā araññā vā adinnaṃ theyyasaṅkhātaṃ ādiyeyya, yathārūpe adinnādāne rājāno coraṃ gahetvā haneyyuṃ vā bandheyyuṃ vā pabbājeyyuṃ vā coro'si bālo'si mulho'si theno' siti, tathārūpaṃ bhikkhu adinnaṃ ādiyamāno ayampi pārājiko hoti asaṃvāso.

3 Cf. *Mahāvagga*, p. 96: upasampannena bhikkhunā adinnaṃ theyyasaṃkhātaṃ na ādātabbaṃ antamaso tiṇasalākaṃ upādāya. yo bhikkhu pādaṃ vā pādārahaṃ vā atirekapādaṃ vā adinnaṃ theyyasaṃkhātaṃ ādiyati, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma paṇḍupalāso bandhanā pamutto abhabbo horitattāya, evam eva bhikkhu pādaṃ vā pādārahaṃ vā atirekapādaṃ vā adinnaṃ theyyasaṃkhātaṃ ādiyitvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ.

3. "Listen, you, venerable one. Destroying life has been condemned many a time by the Blessed one, while abstinence from destorying life has been extolled, lauded, commended and praised. Henceforth, venerable one, you ought not take away intentionally the life of any living being down to an insect or an ant—what to speak of the killing of a human being.

"It has been declared by the Blessed One, the Tathāgata, the Arhat, the Samyaksambuddha, the All-knowing and the All-seeing that whatsoever bhikṣu deliberately kills a human being with his own hand or gives a weapon to one or is in quest of an assassin or induces one to do away with his life by extolling death saying, 'Oh, man, what is the good of this sinful, impure and wretched life? Better is death than life to thee!'—if he incites him to commit suicide or praises death to him many a time with such a thought and intention that one dies as a result thereof—is overcome and must not live within the Saṅgha."[1] The disabilities and the instance cited are similar to those of the pataniya dharma No. 1 dealt with above[2] (folios 87a[7]-88a[8]. Snarthang, ed. or folios 60a[7]-60b[7], Sde.dge ed.).

4. "Listen, you, venerable one. The uttering of a lie has been condemned, while abstinence from telling a lie has been extolled, commended, lauded and praised many a time by the Blessed One. From this day forward, venerable one, you ought not utter a deliberate lie even in joke—what to speak of claiming super-human knowledge which you have not.

"The Blessed One, the Tathāgata, the Arhat, the Samyaksambud-

1 Cf. *Pātimokkhasutta*, Pārājikadhamma No. 3: yo pana bhikkhu sañcicca manussaviggahaṃ jīvitā voropeyya, satthahārakaṁ vāssa pariyeseyya, maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya ambho purisa kiṁ tuyhiminā pāpakena dujjivitena seyyoti iticittamano cittasaṅkappo anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya maraṇāya vā samādapeyya ayampi pārājiko hoti asaṁvāso.

2 Cf. *Mahāvagga*, p. 96: upasampannena bhikkhunā sañcicca pāṇo jīvitā no voropetabbo antamaso kunthakipillikaṃ upādāya. yo bhikkhu sañcicca manussaviggahaṃ jīvitā voropeti antamaso gabbhapātanaṃ upādāya, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puthusilā dvedhā bhinnā appaṭisandikā hoti, evam eva bhikkhu sañcicca manussaviggahaṃ jīvitā voropetvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ.

dha, the All-knowing and the All-seeing has declared that whatsoever bhikṣu, without possessing miraculous powers and other extraordinary qualities, ascribes to himself the perfect knowledge and true insight of the venerable ones, and says, 'I know this, I see this' but later on being desirous of cleansing himself from this sin, whether asked or unasked, says, 'Venerable sirs, when I said I knew, I did not; when I said I saw, I did not, it was all false and vain talk' except when he utters this through undue confidence—is overcome and must not live within the Saṅgha."[1]

Here follows a list of attainments or supernatural powers usually acquired by a monk. The newly ordained monk is warned that he must not claim any of the undernoted attainments, unless and until he had actually obtained them.

Let him (the newly ordained monk) not say, "I know misery, the origin of misery, the cessation of misery and the path leading to the cessation of misery."[2]

Let him not say, "I behold the gods,[3] the nāgas (the serpents),[4] the yakṣas (a class of demi-gods described as attendants of Kubera),[5] the garuḍa (king of birds),[6] the gandharvas (a class of demi-gods regarded as the singers of gods),[7] the kinnaras (a class of mythical beings with a human figure and the head of a horse),[8] the mahoragas (a class of fabulous monsters of the serpent kind),[9] the pretas (the ghosts),[10] the piśācas (the devils),[11] the kumbhāṇḍas (a class of evil spirits),[12] the

1 Cf. *Pātimokkha Sutta*, Pārājika No. 4.

2 Folio 88b,[3] Snarthang ed. or folio 61a,[4] Sde-dge ed.: sdug-bsṅal-śes-so. Kun-ḥbyuṅ-ba-daṅ. Ḥgog-pa-daṅ. Lam-śes-so.

3 Lha-rnams.

4 Klu-rnams.

5 gnod-sbyin-rnams.

6 nam-mkhaḥ-ldiṅ-rnams.

7 dri-za-rnams.

8 mi-ḥaṃ-ci-rnams.

9 lto-ḥphye-chen-po-rnams.

10 yi-dags-rnams. Cf. *Mhvyut.* ed. Sakaki, CCXIII, No. 1.

11 śa-za-rnams. Cf. *Ibid.*, No. 3.

12 grul-bum-rnams. Cf. *Ibid.*, No. 2.

pūtanas (malignant spirits),[1] and the kaṭapūtanas (a kind of departed spirits),[2] and the gods, the nāgas, the yakṣas, etc.[3] also behold me. I hear the voices of the gods, the nāgas, the yakṣas and so on,[4] and the gods, the nāgas, etc. also hear the voice of mine. I pay a visit to the gods, the nāgas, the yakṣas, etc. and the gods, the nāgas, etc. also come down to see me. I converse, rejoice and unite with the gods, the nāgas, the yakṣas, etc. and the gods, the nāgas, etc. also converse, rejoice and unite with me."

Further, the bhikṣu, without possessing any extraordinary quality, should not speak of himself thus: —

"I have attained the knowledge that everything is perishable; what is perishable is painful; and what is painful is unreal. I have an aversion to food and concerns of this world. I have knowledge of sin, the abandoning of sin, the deliverance from sin and the cessation of sin.

"I have practised meditation with unpleasant objects (aśubha)[5], *i.e.*, different stages of dead bodies: (1) vinīlaka (the blue colour of the corpse), (2) vipūyaka (the corpse full of pus), (3) vyādhmātaka (the swollen corpse), (4) vipadumaka (the corpse full of insects), (5) vikhādita (the corpse devoured by beasts of prey), (6) vilohitaka (the corpse full of blood), (7) vikṣipta (the corpse with limbs scattered here and there), (8) asthika (the bones of a corpse) and (9) śūṇyaka (considering the corpse as non-existent).

"I have practised the four dhyānas (meditations), the four brahmavihāras: —maitrī (kindness), karuṇā (compassion), muditā (joy) and upekṣā (equanimity), the four āruppas or samāpattis—ākāśānañcāyatana (a world as infinite as the sky), viññāṇanañcāyatana (a world as form-

1. Srul-po-rnams. Cf. *Mbvyut.* ed. Sakaki, CCXIII, No. 5.

2 Lus-srul-po-rnams. Cf. *Ibid*, No. 6.

3 Names of the demi-gods are the same as those mentioned before and are therefore not repeated here.

4 Names are also the same as before and have not therefore been repeated.

5 Pāli enumerates ten asubhabhāvanās (unpleasant objects of meditation): (1) uddhumātakam, (2) vinīlakam, (3) vipubbakam, (4) vicchiddakam, (5) vikkhāyitam, (6) vikkhittam, (7) hatavikkhittam, (8) lohitakam, (9) puluvakam, (10) aṭṭhikam, while the *Mvyut.* (ed. Sakaki), LII, enumerates nine only: (1) vinīlaka, (2) vidhutika (-vipūyaka), (3) vipaḍumaka, (4) vyādhmātaka, (5) vilohitaka, (6) vikhādita, (7) vikṣiptaka, (8) vidagdhaka, and (9) asthi.

less as consciousness), ākiñcaññāyatana (a world as unlimited as void), and nevasaññānāsaññāyatana (a world where there is neither consciousness nor unconsiousness.)

"I have acquired the four stages of sanctification—sotāpatti[1] (he who enters the stream), sakadāgāmī[2] (he who returns to this world once more), anāgāmī[3] (he who returns no more) and arhat[4] (one who has vanquished the evils).

"I have acquired the abhijñās (supernatural faculties), ṛddhiviṣaya (manifestation of supernatural power), divyaśrotra (supernatural power of hearing), cetaparyāya (penetrating others' thoughts), purvanivās-acyutyupapāta (knowing former births) and āśravakṣaya (destruction of the affliction).

"I am an arhat and have passed through the eight stages of deliverance (vimokṣas)[5] and am also emancipated in both the categories of vimokṣas (ubhatobhāgavimutto)[6]—paññāvimutta (emancipated by insight) and saddhāvimutta (freed by faith)."[7] This finishes the four

1 A sotāpanna is one who has entered the first stage of sanctification as a result of his progressive perfection.

2 A sakadāgāmin is one who has one birth more in this world of men.

3 An anāgāmin is one who will not be born in this world but in a Brahmaloka.

4 An arhat is one who is no more subject to death.

5 The 8 vimokṣas or Pāli vimokkhas (stages of emancipation) are: (1) the condition of rūpi, (2) arūpasaññi, (3) recognition of subha, (4) realisation of ākāsānañcāyatana, (5) viññāṇanañcāyatāna, (6) ākiñcaññāyatana (7) neva-saññāṇāsaññāyatana, (8) saññāvedayitanirodha, *Pali-English Dictionary*, p. 91. Cf. *Mahāvyutpatti*, LXX, pp. 117, 118.

6 *Dīgha Nikāya*, II, 71, III, 105, 253, *Saṃyutta*, I, 191, *Aṅguttara*, I, 73, IV, 77, 453, V, 23 and *Majjhima*, I. pp. 439, 477ff.

7 Folios 89b[7]-90b[1] (Snarthang ed.) or folios 62a[3]-62b[2] (Sde-dge ed): mi-rtag-pa-la-sdug-bsṅal-baḥi-ḥdu-śes-daṅ. Sdug-bsṅal-ba-la-bdag-med-paḥi-ḥdu-śes-daṅ. Zas-la-mi-mthun-paḥi-ḥdu-śes-daṅ. Ḥjig-rten-thams-cad-la-mṅon-par-mi-dgaḥ-baḥi-ḥdu-śes-daṅ. Ñes-dmigs-kyi-ḥdu-śes-daṅ. Spoṅ-baḥi-ḥdu-śes-daṅ. Ḥdod-chags - gaṅ-bral-baḥi - ḥdu-śes-daṅ. Ḥgog-paḥi - ḥdu-śes-daṅ. Ḥchi-baḥi-ḥdu-śes-daṅ. Mi-sdug-paḥi-ḥdu-śes-daṅ. Rnam-par-sṅos-paḥi-ḥdu-śes-daṅ. Rnam-par-rnags-paḥi-ḥdu-śes-daṅ. Rnam-par-bam-paḥi-ḥdu-śes-daṅ. Rnam-par - ḥbus - gzhigs - paḥi-ḥdu - śes-daṅ. Rnam-par-zos-paḥi-ḥdu-śes-daṅ. Rnam-par - dmar - baḥi - ḥdu - śes - daṅ. Rnam - par-ḥthor-baḥi-ḥdu-śes-daṅ.

rules of the patanīya dharmas[1] (*i. e.* rules concerning defeat) [folios 88a[8]-90b[6], Snarthang ed or folios 60b[7]-62b[5], Sde-dge ed.].

(*iii*) *The four śramaṇakārakadharmas*

The four śramaṇakārakadharmas (dge-sbyoṅ-du-byed-paḥi-chos-rnams)[2], *i. e.*, rules concerning a śramaṇa, are recited here:—

"Listen, you, venerable one. The Blessed One, the Tathāgata, the Arhat, the Samyaksambuddha, the All-knowing and the All-seeing has also recited the four śramaṇakārakadharmas. So from this day forward, venerable one—

(1) You should not revile others even when reviled.

(2) You should not be angry with others even when angered.

(3) You should not beat others even when beaten.

(4) You should not upbraid others even when upbraided."[3]

"Have you acted so?"

Rus-goṅ-gi-ḥdu śes-daṅ. Ston-pa-ñid-du-so-sor-rtog-paḥi-ḥdu-śes-thob-bo. Ma-thob-bzhin-du-bdag-gis-bsam-gtan-daṅ-po-daṅ. Gñis-pa-daṅ. Gsum-pa-daṅ. Bzhi-pa-daṅ. Byams-pa-daṅ. Sñiṅ-rje-daṅ. Dgaḥ-ba-daṅ. Btaṅ-sñoms-daṅ. Nam-mkhaḥ-mthaḥ-yas-skye-mched-daṅ. Rnam-śes-mthaḥ-yas-skye-mched-daṅ. Ci-yaṅ-med-paḥi-skye-mched-daṅ. Ḥdu-śes-med-ḥdu-śes-med-miṅ-skye-mched-daṅ. Rgyun-du-zhugs-paḥi-ḥbras-bu-daṅ. Lan-gcig-phyir-ḥoṅ-baḥi-ḥbras-bu-daṅ. Phyir-mi-ḥoṅ-baḥi-ḥbras-bu-daṅ. Dgra-bcom-pa-ñid-kyi-ḥbras-bu-daṅ. Rdsu-ḥphrul-gyi-yul-daṅ. Lhaḥi-rna-ba-daṅ. Sems-kyi-rnam-gnas-daṅ. Sṅon-gyi-gnas-daṅ. Ḥchi-ḥpho-daṅ. Skye-ba-daṅ. Zag-bzad-pa-thob-bo. Bdag-ni-dgra-bcom-pa-rnam-par-thar - pa-brgyad-la-bsam-gtan-pa-daṅ. Gñi-gaḥi-cha-las-rnam-par-grol-ba-yin-no-zhes-bya-ba-ste.

1 Cf. *Mahāvagga*, p. 97: upasampannena bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhiramāmīti. yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati jhānaṃ vā vimokkhaṃ vā samādhiṃ vā samāpattiṃ vā maggaṃ vā phalaṃ vā, assamaṇo hoti asakyaputtiyo seyyathāpi nāma tālo matthakacchinno abhabbo punavirūḷhiyā, evameva bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapitvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇiyanti.

2 *Mbvyut.* ed. Sakaki, CCLXVIII.

3 Folio 91a[1-2] (Snarthang ed.) or folio 62b[6-7] (Sde-dge ed.): Gśe-yaṅ-slar-mi-gśe-bar-bya-ba-daṅ. Khros-kyaṅ-slar-mi-khro-bar-bya-ba-daṅ. Brdegs-kyaṅ-slar-mi-brdeg-par-bya-ba-daṅ. Mtshaṅ-brus-kyaṅ-slar-mtshaṅ-mi-bru-bar-byaḥo.

Let him (the ordained monk) say, "No, I have not". This finishes the four rules of the sramaṇakārakadharmas (folios $90b^5$-$91a^2$, Snarthang ed. or folios $62b^5$-$63a^1$, Sde-dge ed.).

(*iv*) *Observance of the sīlas*

The newly ordained monk is now asked to be closely observant of the sīlas. He is addressed thus:—

"Listen, venerable one, you had expressed a strong desire previously to have the Pravrajyā and Upasampadā ordinations, which confer monkhood in the well-spoken Dharma-Vinaya, and you have now been given a suitable upādhyāya and ācārya.

"Listen, venerable one. The preceps, that are to be observed by a bhikṣu (monk) of 100 years' standing, should also be observed even by a bhikṣu, who has completed a day only since his Upasampadā ordination and *vice versa*.[1] So from this day forward, you should pay equal respect to the śīlas (moral laws), the śikṣāpadas (the precepts) and the rules as to the recitation of the *Prātimokṣasūtra* and not violate them. This is the preparation for practising all the śīlas (moral laws) equally (folios $91a^5$-$91b^2$, Snarthang ed. or folio $63a^3$-^{5}, Sde-dge ed.).

(*v*) *Duties to the upādhyāya*

From this day forward, the new monk should consider the upādhyāya as his father and the upādhyāya should consider him as his son. He should also from this day forward wait upon the upādhyāya as long as he lives and when he falls ill, the upādhyāya should nurse him as long as he lives or attends upon him, until he comes round[2] (folio $91b^2$-^{5}, Snarthang ed. or folio $63a^5$-^{7}, Sde-dge ed.).

1 Folios $91a^6$-$91b^1$, Snarthang ed. or folio $63a^3$-^{4}, Sde-dge ed: bsñen-par-rdsogs-nas-lo-brgya-lon-paḥi-dge-sloṅ-gis-bslab-pa-gaṅ-la - bslab-par-bya-ba-de-la-de-riṅ-bsñen-par-rdsogs-pas-kyaṅ-bslab-po. De-riṅ-bsñen-par-rdsogs-paḥi-dge-sloṅ-gis-bslab-pa-gaṅ-la-bslab-par-bya-ba-de-la-bsñen-par-rdsogs-nas-la-brgya-lon-pas-kyaṅ-bslab-po.

2 *Mhv*, pp. 45, 53: upajjhāyo bhikkhave saddhivihārikamhi puttacittaṃ upaṭṭhāpessati, saddhivihāriko upajjhāyamhi pitucittaṃ upaṭṭhāpessati. Sace saddhivihāriko gilāno hoti, yāvajīvaṃ upaṭṭhātabbo, vuṭṭhānassa āgametabbaṃ.

Last Instructions

Subsequently he should be directed to prepare himself to remain with the āryas (the noble): —

"From this day forward, you should be in close association with the holy elders and the novices with dignity, reverence and fear" (folio $91b^{5}$-^{7}, Snarthang ed. or folios $63a^{7}$-$63b^{1}$, Sde-dge ed.).

Then he is addressed thus:

"Henceforth, you are to receive the instructions from your upādhyāya, read them and recite them. You are also to acquire knowledge of the skandhas (the so-called five aggregates), dhātus (the elements), āyatanas (the sense-organs and their objects), pratītyasamutpāda (the law of dependent origination) as well as of the good and evil. Further, you should not give up your zeal for acquiring what has not been acquired, for perceiving what has not been perceived and causing to be manifested what has not been manifested" (folios $91b^{7}$-$92a^{3}$, Snarthang ed. or folio $63b^{1}$-^{3}, Sde-dge ed.).

Shortly after, he should be asked to carry out thoroughly the precepts already given: —

"Venerable one, I have recited to you many śikṣāpadas (precepts); there are other rules to be learnt from the *Prātimokṣasūtra* recited every half-month and there is much more to be learnt from your ācārya and upādhyāya. Thus united with the upādhyāya and the ācārya by mutual confidence, close association, admiration and confidence, one can achieve progress in the doctrine"[2] (folio $92a^{3}$-^{6}, Snarthang ed. or folio $63b^{3}$-^{5}, Sde-dge ed).

After sometime, he should be instructed to get himself ready for devotion thus: —

"Venerable one, you have been ordained in the doctrine of the chief of the learned, *i.e.*, Buddha and it is difficult to attain human

1 Folio $92a^{1}$-^{2}, Snarthang ed. or folio $63b^{2}$, Sde-dge ed: phuṅ-po-la-mkhas-pa-daṅ. Khams-la-mkhas-pa-daṅ. Skye-mched-la-mkhas-pa-daṅ. Rten ciṅ-ḥbrel-par-ḥbyuṅ-ba-la-mkhas-pa-daṅ. Gnas-daṅ-gnas-ma-yin-ṛa-la-mkhas-par-byaḥo.

2 Cf. *Mhv*, I, 25. 6: evaṁ te aññamaññaṃ sagāravā sappatissa sabhāgavuttino viharantā imasmiṃ dhammavinaye vuḍḍhim virūḷhiṃ vepullaṃ āpajjissanti.

birth[1] and so you are to take proper care of it. Excellent is the Pravrajyā and perfectly pure is the Upasampadā—this has been declared by the all-knowing perfect Buddha Satyanāman" (folios 92a[6]-92b[1], Snarthang ed. or folio 63b[5]-[6], Sde-dge, ed.).

Finally he should be asked to employ all the above-named methods:—

"Venerable one, you, who have been ordained, should do all acts carefully" (folio 92b[1]-[3], Snarthang ed. or folio 63b[6]-[7], Sde-dge ed.).

This completes the rituals concerning the Pravrajyā and Upasampadā ordinations of a bhikṣu (monk). This is called *Karmavākya*[2] in Sanskrit, in Pāli *Kammavācā.*

This is the only work available giving details of the Mahāyānic ordinations, *viz.*, the Pravrajyā and Upasampadā and so an attempt has been made here to give a literal translation of the procedure of the ordinations from the *Dulva* (Tibetan Vinaya). In the *Descriptive Catalogue of Sanskrit Manuscripts*[3], Mm. H. P. Śāstrī quotes a passage from the *Kriyāsaṃgrahapañjikā* or the *Kuladatta-pañjikā* which gives an account of the procedure to be followed during the ordination of a monk but the details are scanty and widely different from those laid down in the Tibetan work—the points of agreement being few. The procedure as laid down in Pāli, lying scattered here and there in the *Mahāvagga,* chapt. I, and that also very concisely, has not been systematically arranged in any work[4]—it is not as elaborate as in the Tibetan Vinaya (*Dulva*).

Mutual duties and obligations of the teacher and his disciple

After the ceremony of ordination, the entrant has to reside with his ācārya or upādhyāya to receive the necessary instructions from him.

1 Humanity, *i.e.*, the state in which the 18 blessings are with difficulty acquired. When these 18 conditions are complete in a sattva, *i.e.*, in an animate being, it becomes a human-being, *Tib. English Dictionary* by S. C. Das, p. 623.

2 Published by me on the basis of the Gilgit MS., in 1952.

3 *Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection* by H. P. Śāstrī, 1917, Vol. I, pp. 123-26.

4 Sri Bimalananda Bhikṣu has, however, edited the *Kammavācā* containing the procedure of the Upasampadā ordination published from Kartala Vihar, Chittagonj.

There are elaborate instructions regarding the mutual duties and obligations of the teacher and his disciple. The circumstances, which led to the laying down of the rules, are as follows[1]: —

The fully ordained bhikṣus (monks) used to perform acts without taking the previous permission of their upādhyāyas and ācāryas, showing thereby lack of respect for them. The bhikṣus told this to the Blessed One. Then the Blessed One said to the bhikṣus (monks), "Oh, bhikṣus (monks), I shall set forth the rules for the proper conduct of a saddhivihārika (lhan-cig-gnas-pa) as also of an antevāsika (ñe-gnas)." They are as follows: —

"Without the permission of the upādhyāya and ācārya, let a saddhivihārika as well as an antevāsika neither sprinkle water in the vihāra (monastery); nor sweep it; nor besmear it with the fresh cow-dung[2]; nor prepare their bowls and robes; nor give such articles as are necessary for a bhikṣu (monk) to any one; nor give away the washing requisites to any one; nor give the tooth-pick (so-śiṅ) to anyone else; nor recite religious texts; nor enquire about purely fanciful objects. In short, let them not do any work, whatsoever, without the permission of the upādhyāya and ācarya. Let them not discharge excreta or urine (at an unspecified place); let them not cast away the tooth-pick (so-śin) carelessly; let them not proceed beyond the distance of 49 fathoms from a vihāra[3] (monastery) without their consent.

"If the bowls as well as the robes of the upādhyāya and ācārya are to be prepared, let them say, 'Oh, let us prepare their bowls as well as their robes or let us take utmost care to get them so prepared.' If they take care, it is good. But if they do not, they commit an

1 Folios 92b[3]-95a[4] (Snarthang ed.) or folios 64a[1]-65b[4] (Sde-dge ed.) describe the duties and obligations of a saddhivihārika (lhan-cig-gnas-pa) and an antevāsika (ñe-gnas) towards their upādhyāya (mkhan-po) and ācārya (slob-dpon) respectively.

2 Folio 92b[6]-[7] (Snarthang ed.) or folio 64a[3] (Sde-dge ed.): dge-sloṅ-lhan-cig-gnas-pa-daṅ-ñe- gnas -rnams - kyis-mkhan-po-daṅ - slob -dpon - dag-la-ma-zhus-par-gtsug-lag-khaṅ-chag-gdab-par-mi-bya. Phyag-dar-mi-bya. Ba-laṅ-gi-lci-ba-sar-pas-byug-par-mi-bya.

3 Folio 93a[3], Snarthang ed. or folio 64a[5], Sde-dge ed: gtsug-lag-khaṅ-nas-ḥdom-bzhi-bcu-rtsa-dguḥi-mthaḥ-tshun-chad-du-ḥgro-ba-ni-ma-gtogs-so.

offence.[1] If they (the upādhyāyas and the ācāryas) fall ill, the saddhivihārika as well as the antevāsika should say, 'Oh, let us nurse them or take utmost care to get them nursed properly'[2]. If they take care, it is good. But if they do not, they commit an offence. If the upādhyāya and the ācārya have been overtaken by remorse (ḥgyod-pa), let them say 'Oh, let us dispel it or take great care to get it dispelled'.[3] If they take care, it is good. But if they do not, they commit an offence. If they are given to a false doctrine, let the saddhivihārika as well as the antevāsika say, 'Oh, let us remove it or take great care to get it so removed'[4]. If they take care, it is good. But if they do not, they commit an offence. If the Saṅgha (the whole assembly of monks) desires to take any of the following disciplinary measures against the upādhyāya and the ācārya, *viz.*, tarjanīyakarma (bsdigs-paḥi-las)[5], nirgarhaṇīyakarma (smad-paḥi-las),[6] pravāsanīyakarma (bskrad-paḥi-las),[7] pratisaṃharaṇīyakarma (phyir-dgyed-paḥi-las),[8] or utkṣepaṇīyakarma (gnas-nas-dbyuṅ-baḥi-las)[9] for—(a) not acknowledging an offence,

1 Folio 93a[5-6], Snarthang ed. or folio 64a[7] Sde-dge ed: gal-te-brtson-par-byed-na-de-lta-na-legs. Gal-te-brtson-par-mi - byed-na-ḥgal-tshabs-can-du-ḥgyur-ro.

2 Cf. *Mahāvagga*, I, 25, 24; 32, 3 and *Cullavagga*, VIII, 11, 15; 13: sace upajjhāyo gilāno hoti, yāvajivaṃ upaṭṭhātabbo, vuṭṭhānassa āgametabbaṃ. sace ācariyo gilāno hoti, yāvajīvaṃ upaṭṭhātabbo, vuṭṭhānassa āgametabbaṃ—instead of upajjhāyassa and saddhivihārikassa, read ācariyassa and antevāsikassa respectively.

3 *Ibid.*, 25, 20; 32, 3, *Ibid.*, 11, 14; 13: sace upajjhāyassa kukkuccaṃ uppannaṃ hoti, saddhivihārikena vinodetabbaṃ vinodāpetabbaṃ dhammakathā vāssa kātabbā—Read as above.

4 *Ibid.*, 25, 20; 32, 3, *Ibid.*, 11, 14; 13: sace upajjhāyassa diṭṭhigataṃ uppannaṃ hoti; saddhivihārikena vivecetabbaṃ vivecāpetabbaṃ dhammakathā vāssa kātabbā—Read ācariyassa and antevāsikassa instead of upajjhāyassa and saddhivihārikassa respectively.

5 Cf. *Mahāvyutpatti*, ed. Sakaki, CCLXIV, No. 4; Pāli tajjaniyakamma.

6 *Ibid.*, No. 5; Pāli nissayakamma.

7 *Ibid.*, No. 6; Pāli pabbājaniyakamma.

8 *Ibid.*, No. 7; Pāli paṭisāraṇiyakamma.

9 *Mahāvyutpatti*, ed. Sakaki, CCLXIV, No. 8, Pāll ukkhepaniyakamma. For detailed treatment of these disciplinary measures, see *Cullavagga*, chapt. I, also Dr. N. Dutt, *Early Monastic Buddhism*, chapt. XVII, pp. 296ff.

(b) not making amends for an offence, and (c) not renouncing a false doctrine, let the saddhivihārika as well as the antevāsika say, 'Oh, let us take the utmost care to prevent the Saṅgha from taking the disciplinary measure against them'[1]. If they take care, it is good. But if they do not, they commit an offence. Or if the Saṅgha has already taken any of the above disciplinary measures against them, let the saddhivihārika and the antevāsika say, 'Oh, the Saṅgha has proceeded against them, let us take great care that they act properly according to the rules of conduct, give up their pride, observe properly the restrictions imposed upon them to exonerate themselves from their guilt so that the Saṅgha may revoke the disciplinary orders.'[2] If they take care, it is well. But if they do not, they commit an offence. If the upādhyāya as well as the ācārya are guilty of saṅghāvaśeṣa offences (dge-ḥdun-lhag-maḥi-ltuṅ-ba-rnmas), let the saddhivihārika as well as the antevāsika say, 'Oh, let us take great care that the Saṅgha may prescribe the parivāsa (spo-ba)[3] and the mūlaparivāsa (gzhi-nas-spo-ba)[4]—the two

1 Folios 93b⁷-94a⁴, Snarthang ed. or folios 64b⁶-65a¹, Sde-dge ed. : ḥdi-lta-ste-mkhan-po-daṅ-slob-dpon-dag- la-dge-ḥdun-gyis-nan-thur-gyi-las-ḥdi-lta-ste. Bsdigs-paḥi-las-daṅ. Smad-paḥi-las-daṅ. Bskrad-paḥi-las-daṅ. Phyir-dgyed-paḥi-las-daṅ. Ma-mthoṅ-bas-gnas-nas-dbyuṅ-baḥi-las-daṅ. Phyir-mi-ḥchos-pas-gnan-nas-dbyuṅ-baḥi-las-daṅ. Sdig-pa-can-gyi-lta-baḥi-rnam-pa-mi-gtoṅ-bas-gnas-nas-dbyuṅ-baḥi-las-de-lta-bu-dag-byed-ḥdod-par-gyur-na. De-la-dge-sloṅ-lhan-cig-gnas-pa-daṅ-ñe-gnas-rnams-kyis. E-maḥo-dge - ḥdun - gyis-mkhan-po-daṅ-slob-dpon-dag-la-nan-thur-gyi-las-ḥdi-lta-bu-dag-mi - byaḥo-zhes-brtson - pa - śas-chen-po-bsgrub-par - byaḥo. Cf. *Mbv*, I,25. 22; 32.3 and *Cullavagga*, VIII, 11.16, 13: sace saṃgho upajjhāyassa kammaṃ kattukāmo hoti tajjaniyaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā ukkhepaniyaṃ vā, saddhivihārikena ussukkaṃ kātabbaṃ kinti nu kho saṃgho upajjhāyassa kammaṃ na kāreyya lahukāya vā pariṇāmeyyā'ti. Read ācariyassa for upajjhāyassa and antevāsikassa for saddhivihārikassa here.

2 Cf. *Mbv*, I,25.22; 32.3 and *Cullavagga*, VIII, 11.16; 13: kataṃ vā pan'assa hoti saṃghena kammaṃ tajjaniyaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā ukkhepaniyaṃ vā, saddhivihārikena ussukkaṃ kātabbaṃ kin ti nu kho upajjhāyo sammāvatteyya lomaṃ pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭippassambheyyā'ti. Read antevāsikena and ācariyo for saddivihārikena and upajjhāyo respectively here.

3 *Mvt*, ed. Sakaki, CCLXIV, No. 11.

4 *Ibid.*, No. 12.

kinds of disciplinary measures prescribed for committing the saṅghāvaśeṣa offences—for them.[1] If they take care, it is well. But if they do not, they commit an offence. If they have already undergone the parivāsa (spo-ba) and the mūlaparivāsa (gzhi-nas-sp-ba), let the saddhivihārika as well as the antevāsika say, 'Oh, the upādhyāya and the ācārya have gone through the parivāsa (spo-ba) as well as the mūlaparivāsa (gzhi-na-spo-ba), let us do what we can in order that the Saṅgha may prescribe the mānāpya (mgu-bar-bya-ba)[2] for them.[3] If they take care, it is well. But if they do not, they commit an offence. If the upādhyāya and the ācārya have gone through the mānāpya (mgu-bar-bya-ba) and the mūlamānāpya (gzhi-nas-mgu-bya-ba),[4] let them say, 'Oh, the upādhyāya as well as the ācārya have duly undergone the mānāpya (mgu-bar-bya-ba) and the mūlamānāpya (gzhi-nas-mgu-bar-bya-ba), let us take care that they are recalled to the Saṅgha.[5]

1 Folio 94b[3]-[4], Snarthang ed. or folio 65a[5]-[6] Sde-dge ed. : ḥdi-lta-ste-mkhan-po-daṅ-slob-dpon-dag-la-dge-ḥdun-lhag-maḥi-ltuṅ-ba-byuṅ-bar-gyur - na. De-la-dge-sloṅ-lhan-cig-gnas-pa-daṅ-ñe-gnas-rnmas-kyis, E-maḥo - dge - ḥdun-gyis-mkhan-po-daṅ-slob-dpon-dag-la-spo-ba-daṅ-gzhi-nas-spo - ba - sbyin - par - byaḥo-zhes-brtson-pa-śas-chen-po-bsgrub-par-byaḥo.

2 *Mvyut*, ed. Sakaki, CCLXIV, No. 14; Pāli mānatta—it is limited to six days during which period a monk is debarred from enjoying the usual privileges of the membership of a Saṅgha, N. Dutt, *Early Monastic Buddhism*, Vol. I, p. 303.

3 Folio 94b[5]-[7], Snarthang ed. or folios 65a[7]-65b[1], Sde-dge ed.: ḥdi-lta-ste-mkhan-po-daṅ-slob-dpon-dag-gis-spo-ba-daṅ-gzhi-nas-spo-ba-spyod-zin-par-gyur-na. De-la-dge-sloṅ-lhan-cig-gnas-pa-daṅ-ñe-gnas-rnams-kyis. E-maḥo-dge-ḥdun-gyis-mkhan-po-daṅ-slob-dpon-spo-ba-gzhi-nas-spo-ba-spyad -zin - pa-dag - la - mgu - bar-bya-ba-daṅ-gzhi-nas-mgu-bar-bya-ba-sbyin-par-byaḥo-zhes-brtson-pa-śas-chen-po-bsgrub-par-byaḥo.

4 *Mvyut*, CCLXXIV, No. 15.

5 Cf. *Mhv*, I, 25.21; 32.3 and *Cullavagga*, VIII, 11.15; 13: sace upajjhāyo garudhammaṃ ajjhāpanno hoti parivāsāraho, saddhivihārikena ussukkaṃ kātabbaṃ kinti nu kho saṃgho upajjhāyassa parivāsaṃ dadeyyā'ti. sace upajjhāyo mūlāya paṭikassanāraho hoti, saddhivihārikena ussukkaṃ kātabbaṃ kinti nu kho saṃgho upajjhāyaṃ mūlāya paṭikasseyyā'ti. sace upajjhāyo mānattāraho hoti, saddhivihārikena ussukkaṃ kātabbaṃ kinti nu kho saṃgho upajjhāyassa mānattaṃ dadeyyā'ti. sace upajjhāyo abbhānāraho hoti, saddhivihārikena ussukkaṃ kātabbaṃ kinti nu kho saṃgho upajjhāyaṃ abbheyyā 'ti.

If they take care, it is good. But if they do not, they commit an offence.[1] Thus the saddhivihārika and the antevāsika should perform their duties properly towards their upādhyāya and the ācārya and the latter two should do the same properly towards the first two, unasked."

The Pāli Vinaya, however, contains elaborate rules, covering many sections of the *Mahāvagga* and the *Cullavagga*,[2] concerning the duties and obligations of a saddhivihārika and an antevāsika towards their upādhyāya and ācārya and *vice versa*, while they appear in an abridged form in the Tibetan text.

Who were competent to confer ordinations and grant nissaya?

Folios 95a⁴-104b⁸ (Snarthang ed.) or folios 65b⁴-71b¹ (Sde-dge ed.) deal with the bhikṣus (monks) who were competent to grant the Pravrajyā (rab-tu-ḥbyuṅ-ba) and the Upasampadā (bsñen-par-rdsogs-pa) ordinations and the nissaya, Skt. niśraya (gnas-sbyin-pa).

When the Blessed Buddha intended to take up varṣāvāsa (dbyar-gnas), *i.e.*, to spend the three months of the rains, at Śrāvastī (Mñan-yod), in the Jetavana, the ārāma (the pleasure-grove) of Anāthapiṇḍika, the venerable Upasena (Ñe-sde) also decided to observe the varṣāvāsa. Only a year after his own Upasampadā ordination, he conferred the Pravrajyā and the Upasampadā ordinations on his saddhivihārika. The venerable Upasena (Ñe-sde) spent the second rainy season after his Upasampadā ordination, and then took the bowl and the robes and went on his way to Śrāvastī (Mñan-yod) with his saddhivihārika who had then just completed a year since his Upasampadā ordination. Wandering from place to place he came to Śrāvastī, laid down the bowl, the robes and other articles, washed his feet and went

1 Folios 94b⁷-95a², Snarthang. ed, or folio 65b¹⁻³, Sde-dge ed.: ḥdi-lta-ste-mkhan-po-daṅ-slob-dpon-dag-gis-mgu-bar-bya-ba-daṅ-gzhi-nas-mgu-bar-bya-ba-spyad-zin-par-gyur-na. De-la-dge-sloṅ-lhan-cig-gnas-pa-daṅ-ñe-gnas-rnams-kyis. E-maḥo-dge-ḥdun-gyis-mkhan-po-daṅ-slob-dpon-mgu - bar - bya - ba - daṅ-gzhi-nas-mgu-bar-bya-ba-spyad-zin-pa-dag-la-dbyuṅ-ba-sbyin - par - byaḥo-zhes-brtson-pa-śas-chen-po-bsgrub-par-byaḥo. Gal-te-brtson-par-byed - na - de-lta-na-legs. Gal-te-brtson-par-mi-byed-na-ḥgal-tshabs-can-du-ḥgyur-ro.

2 *Mahāvagga*, I, 25-27; 32-35, and *Cullavagga*, XIII, 11-14.

to the place where the Blessed one was living. He approached the Blessed One, saluted him reverentially and sat down near him[1] (folios 95a⁴-95b², Snarthang ed. or folio 65a⁴-⁷, Sde-dge ed.).

It was the usual practice with the blessed Buddhas to enquire about the welfare of the new-comers (glo-bur-du-hoṅs-pa-rnams), when they came to meet him at the end of their varṣāvāsa (dbyar-gnas) in these words, "Oh, bhikṣus, where are you coming from now? Have you observed the varṣāvāsa well?" Thus the Blessed One said to the venerable Upasena, "Oh, Upasena, where are you coming from just now? Have you observed the varṣāvāsa well?" Then Upasena said, "Oh, my Lord, I am coming just now from the place where I had spent my varṣāvāsa."

"Venerable Upasena, who is this young man"?
"Oh, my Lord, he is my saddhivihārika".
"Upasena, how old are you"?[2]
"How old is your saddhivihārika"?

"Oh, Lord, I am two years ordained and my saddhivihārika is only a year ordained"[3] (folio 95b²-⁷, Snarthang. ed. or folios 65b⁷-66a³, Sde-dge ed.).

1 Cf. *Mhv.* I, 31. 3: tena kho pana samayena bhikkhū ekavassāpi duvassāpi saddhivihārikaṃ upasampādenti. āyasmāpi Upaseno Vaṅgantaputto ekavasso saddhivihārikaṃ upasampādesi. so vassaṃ vuttho duvasso ekavassaṃ saddhivihārikaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

2 The age of a bhikṣu (monk) is reckoned from the date of his upasampadā ordination and not from that of his birth.

3. Folio 95b²-⁷, Snarthang ed. or folios 65b⁷-66a³, sde-dge ed.: saṅs-rgyas -bcom-ldan-ḥdas-rnams-kyi-chos-ñid-ni-dge-sloṅ-glo-bur-du-hoṅs-pa - rnams - la. Dge-sloṅ-khyod-da-gzod-ga-las-hoṅs-dbyar-gaṅ-du-gnas-par-khas-blaṅs-zhes-so-sor-kun-dgaḥ-bar-bya-ba-ḥdis-so-sor-kun-dgaḥ-bar-mdsad-pa-yin-pas-bcom-ldan - ḥdas-kyis-tshe-daṅ-ldan-pa-ñe-sde-la-bkaḥ-stsal-ba. Ñe-sde-khyod-da-gzod-ga-las-hoṅs. Dbyar-gaṅ-du-gnas-par-khas-blaṅs-btsun-pa-bdag-da-gzod-ljoṅs-nas-mchis-te. Dbyar-ljoṅs-su-gnas-par-mchid-kyis-ḥtshal-to. Ñe-sde-khod-kyi-rigs-kyi-bu-ḥdi-su-zhig-yin. Btsun-pa-bdag-gi-lhan-cig-gnas-pa-lags-so. Ñe-sde-khyod -lo-du-lon. Khyod-kyi-lhan-cig-gnas-pa-lo-du-lon. Btsun-pa-bdag-ni-dguṅ-lo-gñis-lags. Bdag-gi-lhan-cig-gnas-pas-ni-dguṅ-lo-gcig-lags-so. Cf. *Mhv.* I, 31. 3, 4, 5. āciṇṇaṃ kho pan' etaṃ buddhānaṃ bhagavantānaṃ āgantukehi

Then the Blessed One addressed the bhikṣus (monks): "Oh, bhikṣus (monks), Upasena has conferred the Upasampadā ordination on this young man, *i. e.*, this saddhivihārika, on the very first year of his Upasampadā ordination." On account of this the Blessed One called an assembly of bhikṣus (monks) and said, "Let no one confer the Pravrajyā as well as the Upasampadā ordinations on a bhikṣu (monk) within either one year, two years, three years, four years, five years, six years, seven years, eight years or nine years from the date of his own Upasampadā ordination; or give nissaya (gnas-sbyin-pa),[1] or ordain a śrāmaṇera (dge-tshul) or live and sit with him. Only when he, who has completed ten years since his Upasampadā ordination, should confer the Pravrajyā as well as the Upasampadā ordinations on a bhikṣu (monk), give nissaya and ordain a śrāmaṇera (dge-tshul) but he must not live or sit with him"[2] (folios 95b[7]-96a,[5] Snarthang ed. or folio 66a[3]-[6], Sde-dge ed.).

bhikkhūhi saddhiṃ paṭisammodituṃ. atha kho bhagavā āyasmantaṃ Upasenaṃ Vaṅgantaputtaṃ etad avoca: kacci bhikkhu khamanīyaṃ, kacci yāpanīyaṃ, kacci'ttha appakilamathena addhhānaṃ āgatā'ti. khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, appakilamathena mayaṃ bhante addhānaṃ āgatā'ti, jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālaṃ viditvā pucchanti, kālaṃ viditvā na pucchanti, atthasaṃhitaṃ tathāgatā pucchanti no anatthasaṃhitaṃ, anatthasaṃhite setughāto tathāgatānaṃ. dvihi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammaṃ vā desessāma, sāvakānaṃ vā sikkhāpadaṃ paññāpessāmā'ti. atha kho bhagavā āyasmantaṃ Upasenaṃ Vaṅgantaputtaṃ etad avoca: kativasso' si tvaṃ bhikkhū'ti. duvasso'haṃ bhagavā'ti. ayaṃ pana bhikkhu kativasso'ti, ekavasso bhagavā'ti.

1 Nissaya (*i.e.*, dependence) is the relation between ācariya and antevāsika. The antevāsika lives 'nissaya' with regard to the ācariya, *i.e.*, dependent on him; the ācariya gives his nissaya to the antevāsika, *i.e.*, he receives him into his protection and care. At chpt. 36.1 (*Mhv.* I), 'nissaya' is also of the relation between upajjhāya and saddhivihārika, *S.B.E.*, Vol. XIII, p. 179, fn. 1.

2 Folios 95b[7]-96a[5], Snarthang ed. or folio 66a[3]-[6], Sde-dge ed.: de-lta-bas-na-lo-gcig-lon-pas-rab-tu-dbyuṅ-bar-mi-bya. Bsñen-par-rdsogs-par-mi-bya. Gnas-sbyin-par-mi-bya. Dge-tshul-ñe-bar-gzhag-par-mi-bya-zhiṅ-bdag-ñid-kyaṅ-mi-gnas-par-ḥdug-par-mi-byaḥo. Lo-gñis-lon-pas-kyaṅ-mi-bya. Lo-gsum-lon-pas-kyaṅ-mi-bya. Lo-bzhi-lon-pas-kyaṅ-mi-bya. Lo-lṅa-lon-pas-kyaṅ-mi-bya. Lo-drug-lon-pas-kyaṅ-mi-bya. Lo-bdun-lon-pas-kyaṅ-mi-bya. Lo-brgyad-lon-pas-kyaṅ-mi-bya-ste, Lo-dgu-lon-pas-kyaṅ-rab-tu-dbyuṅ-bar-mi-bya, Bsñen-par-

At that time unwise, ignorant, stupid, immodest and unlearned bhikṣus (monks) also used to confer the Pravrajyā ordination. At this the Blessed One said, "Oh, it is unbecoming for these bhikṣus (monks) who themselves are not well-trained in the rules of morality to train others in those rules; who themselves have not attained perfect self-control to teach others how to attain it; who themselves have not yet attained full emancipation to teach others how to attain it; who themselves have not yet attained Parinirvāṇa (yoṅs-su-mya-ṅan-las-ḥdas-pa) to teach others how to attain it and who themselves have not yet gone beyond the mire (of moral impurities) to teach others how to get beyond it"[1] (folios 96a[5]-96b[1], Snarthang ed. or folios 66a[6]-66b[1], sde-dge ed.).

A certain heretical (mu-stegs-can) teacher, having received the Pravrajyā and Upasampadā ordinations from a foolish, ignorant, stupid, immodest and unlearned bhikṣu (monk), did not receive the periodical precepts and instructions, and consequently acted against the excellent doctrine. This was reported to the Blessed One who enjoined, "A bhikṣu (monk) who has completed ten years since his Upasampadā ordination and possesses the undernoted five qualifications could confer the Pravrajyā and Upasampadā ordinations, grant nissaya and ordain a śrāmaṇera (dge-tshul)[2] [folios 96b[1-4] Snarthang. ed. or folio 66b[1-3], Sde-dge ed.].

rdsogs-par-mi-bya. Gnas-sbyin-par-mi-bya. Dge-tshul-ñe-bar-gzhag-par-mi-bya-zhiṅ-bdag-ñid-kyaṅ-mi-gnas-par-ḥdug-par-mi-byaḥo. Lo-bcu-lon-pas-ni-rab-tu-dbyuṅ-bar-bya. Bsñen-par-rdsogs-par-bya. Gnas-sbyin-par-bya. Dge-tshul-ñe-bar-gzhag-par-bya-zhiṅ-bdag-ñid-kyaṅ-mi-gnas-par-ḥdug-par-byaḥo.

1 Cf. *Mbv*, I, 31.5: vigarahi buddho bhagavā: ananucchaviyaṃ moghapurisa ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇiyaṃ. kathaṃ hi nāma tvaṃ moghapurisa aññehi ovadiyo anusāsiyo aññaṃ ovadituṃ anusāsituṃ maññissasi. atilahuṃ kho tvaṃ moghapurisa bāhullāya āvatto yad idaṃ gaṇabandhikaṃ. n'etaṃ moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāyā 'ti.

2 Folio 96b[3-4], Snarthang ed. or folio 66b[3], Sde-dge ed.: de-lta-bas-na-lo-bcu-lon-pa-chos-lṅa-daṅ-ldan-pas-rab-tu-dbyuṅ-bar-bya. Bsñen-par-rdsogs-par-bya. Gnas-sbyin-par-bya. Dge-tshul-ñe-bar-gzhag-par-bya-zhiṅ. Cf. *Mbv*, I, 31.8: anujānāmi bhikkhave vyattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā upasampādetunti and also *Ibid.*, I, 35.2; anujānāmi

The five qualifications are as follows: —

(1) Completion of ten years or more since his Upasampadā ordination.

Ability to

(2) nurse or cause to be nursed a saddhivihārika and an antevāsika when they fall ill.

(3) dispel or cause to be dispelled the grief of a saddhivihārika and an antevāsika.

(4) remove or cause to be removed the erroneous view of a saddhivihārika and an antevāsika.

(5) remove or cause to be removed any outward expression of dissatisfaction of a saddhivihārika and an antevāsika.

Thus a bhikṣu (monk) who has completed ten years since his Upasampadā ordination and possesses the above five qualifications could confer the Pravrajyā and Upasampadā ordinations, give nissaya and ordain a śrāmaṇera.

Further qualifications are prescribed. These are as follows: —

I. (i) Possession of śīlas (moral rules).

(ii) Great learning (bahuśruta)[1].

Mastery over the

(iii) Sūtrapiṭaka (Sūtra-dhara)[2].

(iv) Vinaya Piṭaka (Vinaya-dhara)[3].

(v) Mātṛkā (*i.e.*, Abhidharma-dhara).[4]

II. Ability to teach the saddhivihārika the

(i) Sūtrapiṭaka.

bhikkhave vyattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā nissayaṃ dātunti.

1 *Mahāvyutpatti*, ed, Sakaki, CXXVI, No, 32.

2 *Ibid* , CCXXIV, No. 69.

3 *Ibid.*, No, 70.

4 Cf. *Ibid.*, ed. Sakaki, CCXXIV, No. 71. Folio 97a[2-4], Snarthang ed. or folios 66b[7]-67a[1], Sde-dge ed.: lna-gaṅ-zhe-na. Tshul-khrims-daṅ-ldan-pa-daṅ. Maṅ-du-thos-pa-daṅ. Mdo-sde-ḥdsin-pa-daṅ. Ḥdul-ba-ḥdsin-pa-daṅ. Ma-mo-ḥdsin-pa-ste.

(ii) Vinaya Piṭaka.

(iii) Mātṛkā.

III. (i) Perfection in the rules of higher morality (Adhiśīla)[1].

(ii) Practice of the higher meditations (Adhicitta)[2].

(iii) Acquisition of the higher knowledge (Adhiprajñā).[3]

IV. Ability to train a

(i) saddhivihārika and an antevāsika in the rules of higher morality (Adhiśīla).

(ii) saddhivihārika and an antevāsika in higher meditations (Adhicitta).

(iii) saddhivihārika and an antevāsika in the higher knowledge (Adhiprajñā).[4]

V. Perfection in the

(i) higher rules of conduct (Adhicaryā).

(ii) higher rules of morality (Adhiśīla).

(iii) *Prātimokṣa Sūtra.*

VI. Ability to train a

(i) saddhivihārika and an antevāsika in practices of the higher rules of conduct (Adhicāryā).

(ii) saddhivihārika and an antevāsika in the rules of higher morality (Adhiśīla).

(iii) saddhivihārika and an antevāsika in the *Prātimokṣa Sūtra.*[5]

1 *Mvyut*, ed. Sakaki, XXXVI, No. 1.

2 *Ibid.*, No. 2.

3 *Ibid.*, XXXVI, No. 3.

4 Folio $98a^{1-2}$, Snarthang ed. or folio $67b^{6-7}$, Sde-dge ed.: lhan-cig-gnas-pa-daṅ-ñe-gnas-rnams-lhag-paḥi - tshul-khrims-kyi-bslab-pa-la-slob-tu-ḥjug-nus-pa-daṅ. Lhag-paḥi-sems-kyi-bslab-pa-la-slob-tu-ḥjug-nus-pa-daṅ. Lhag-paḥi-śes-rab-kyi-bslab-pa-la-slob-tu-ḥjug-nus-pa-ste.

5 Folio $98b^{4-5}$, Snarthang ed. or folio $68a^{2}$ Sde-dge ed.: lhag-paḥi-spyod-pa-la-slob-pa-daṅ. Lhag-paḥi-ḥdul-ba-la-slob-pa-daṅ. Lhag-paḥi-so-sor-thar-pa-la-slob-pa-ste.

VII. (i) Firm faith (in the doctrine of the Teacher)[1].
(ii) Perfection in śīlas (moral laws).
(iii) Wide learning (Śruti)[2].
(iv) Complete renunciation, and
(v) Excellent wisdom (Prajñā)[3].

VIII. Perfect
(i) Śīlas (moral laws).
(ii) Samādhi (contemplation).
(iii) Wisdom (Prajñā).
(iv) Emancipation (Vimukti).
(v) Knowledge and insight into emancipation (Vimuktijñāna-darśana).[4]

IX. (i) Possession of śīlas (moral laws).
(ii) Great learning.
(iii) Assiduity.[5]
(iv) Possession of wisdom, and
(v) Power of recollection.[6]

X. (i) Possession of śīlas (moral laws).
(ii) Great learning.
(iii) Assiduity.
(iv) Possession of wisdom[7], and
(v) Complete absorption (Pratisaṃlayana)[8].

1 Cf. *Mhv*, I, 36.7: saddho hoti,

2 *Mahāvyutpatti*, ed. Sakaki, CCIII, No. 12, CCXVII, No. 12.

3 Folio 99a[5-6], Snarthang ed. or folio 68a[6-7], Sde-dge ed.: lṅa-gaṅ-zhe-na. Dad-pa-phun-sum-tshogs-pa-daṅ. Tshul-khrims-phun-sum-tshogs-pa-daṅ. Thos-pa-phun-sum-tshogs-pa-daṅ. Gtoṅ-ba-phun-sum-tshogs-pa-daṅ. Śes-rab-phun-sum-tshogs-pa-ste.

4 Folio 99b[1-2], Snarthang ed. or folio 68b[2-3], Sde-dge ed.: tshul-khrims-phun-sum-tshogs-pa-daṅ. Tiṅ-ṅe-ḥdsin-phun-sum-tshogs-pa-daṅ, Śes-rab-phun-sum-tshogs-pa-daṅ. Rnam-par-grol-ba-phun-sum-tshogs-pa-daṅ. Rnam-par-grol-ba-śes-pa-daṅ-mthoṅ-ba-phun-sum-tshogs-pa-ste.

5 Cf. *Mhv*, I, 36.7: āraddhaviriyo hoti.

6 Cf. *Ibid.*, I, 36.7: upaṭṭhitasati hoti.

7 Śes-rab-daṅ-ldan-pa.

8 Naṅ-du-yaṅ-dag-bzhag-pa.

XI. (i) Possession of śīlas (moral laws).
(ii) Great learning.
(iii) Assiduity.
(iv) Possession of wisdom, and
(v) Perfect composure of the mind for meditation (samāhita)[1].

XII. Possession of
(i) all the rules of morality of a learner (śaikṣya-śīla-skandha).
(ii) all the faculties of contemplation of a learner (śaikṣya-samādhi-skandha).
(iii) all the wisdom of a learner (śaikṣya-prajñā-skandha).
(iv) everything relating to the emancipation of a learner (śaikṣya-vimukti-skandha).
(v) everything concerning knowledge and insight into emancipation of a learner (śaikṣya-vimukti-jñāna-darśana)[2].

XIII. Possession of
(i) all the moral rules of the perfectly learned (aśaikṣya-śīla-skandha).
(ii) all the faculties of contemplation of the perfectly learned (aśaikṣya-samādhi-skandha).
(iii) all the wisdom of the perfectly learned (aśaikṣya-prajñā-skandha).
(iv) everything relating to the emancipation of the perfectly learned (aśaikṣya-vimukti-skandha).
(v) everything concerning knowledge and insight into emancipation of the perfectly learned(aśaiksya-vimukti-jñāna-darśana).[3]

1 Mñam-par-bzhag-pa.

2 Folio 100a[1-2], Snarthang ed. or folio 69a[4-5], Sde-dge ed.: slob-paḥi-tshul-khrims-kyi-phuṅ-po-daṅ-ldan-pa-daṅ. Slob-paḥi-tiṅ-ṅe-ḥdsin-gyi-phuṅ-po-daṅ-ldan-pa-daṅ. Slob-paḥi-śes-rab-kyi-phuṅ-po-daṅ-ldan-pa-daṅ. Slob-paḥi-rnam-par-grol-baḥi-phuṅ-po-daṅ-ldan-pa-daṅ. Slob-paḥi-rnam-par-grol-ba-śes-pa-daṅ-mthoṅ-baḥi-phuṅ-po-daṅ-ldan-pa-ste.

3 Folio 100b[4-6], Snarthang ed, or folio 69a[6-7], Sde-dge ed.: mi-slob-paḥi-tshul-khrims-kyi-phuṅ-po-daṅ-ldan-daṅ. Mi-slob-paḥi-tiṅ-ṅe-ḥdsin-gyi-phuṅ-

XIV. Knowledge of
(i) what is to happen.
(ii) how to do a thing.
(iii) what to do after that.
(iv) hindrances (to higher life).
(v) privileges (*i. e.*, things a bhikṣu is permitted to do.).

XV. (i) Knowledge about the dangers (on the path to the attainment of higher life).
(ii) Knowledge of what are not impediments.
(iii) Ability to speak.
(iv) Knowledge of the precepts, and
(v) Ability to administer precepts to a saddhivihārika and an antevāsika.

XVI. (i) Knowledge about the dangers (on the path to the attainment of higher life).
(ii) Knowledge of what are not impediments.
(iii) Ability to speak.
(iv) Knowledge of the precepts, and
(v) Ability to teach a little of the precepts to a saddhivihārika and an antevāsika.

XVII. (i) Ability to recite and read the *Prātimokṣa Sūtra* (So-sor-thar-paḥi-mdo) in extensor and that with proper intonation.
Knowledge of
(ii) the transgressions.
(iii) what are not transgressions.
(iv) minor transgressions.
(v) serious transgressions.

po-daṅ-ldan-pa-daṅ. Mi-slob-paḥi-śes-rab-kyi-phuṅ-po-daṅ-ldan-pa-daṅ. Mi-slob-paḥi-rnam-par-grol-baḥi-phuṅ-po-daṅ-ldan-pa-daṅ. Mi-slob-paḥi-rnam-par-grol-ba-śes-pa-daṅ-mthoṅ-baḥi-phuṅ-po-daṅ-ldan-pa.ste. Cf. *Mbv*, I, 36.3: asekhena sīlakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannāgato hoti, asekhena vimuttikkhandhena samannāgato hoti, asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti.

Thus a bhikṣu (monk), who has completed ten years since his Upasampadā ordination and possesses the aforesaid five qualifications could confer the Pravrajyā and the Upasampadā ordinations, give nissaya and ordain a śrāmaṇera (dge-tshul)[1] [folio 101b⁴-⁷, Snar-thang ed, or folio 70a¹-³, Sde-dge ed.].

Now the venerable Upāli (Ñe-bar-ḥkhor) said to the Blessed Buddha, "Lord, it has been permitted by the Blessed One that a bhikṣu (monk), who has completed ten years since his Upasampadā ordination and possesses the five necessary qualifications, could confer the Pravrajyā and the Upasampadā ordinations, give nissaya and ordain a novice, Lord, will a bhikṣu (monk), who has completed even sixty years since his Upasampadā ordination but does not read and recite the the *Prātimokṣa Sūtra* to the full extent, has also to put himself under the protection and care of another person?"[2]

"Let him also, Upāli, live dependent on some one".

"How are we to regard him then, Lord"?.

"You are to regard him as an uninitiated elder, Upāli".

"Lord, whom will he seek for protection and care?"

"If there is any elder, let him live dependent on him. But if there is none, let him live dependent even on a bhikṣu (monk) who is younger in years than he".

1 Cf. *Mhv*, I, 36.15: pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasmapādetabbaṃ, nissayo dātabbo, sāmaṇero upaṭṭhāpetabbo: āpattiṃ jānāti, anāpattiṃ jānāti, lahukaṃ āpattiṃ jānāti, garukaṃ āpattiṃ jānāti, ubhayāni kho pan'assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah'aṅgehi samannāgatena bhikkhunā upasampādetabbaṃ, nissayo dātabbo, sāmaṇero upaṭṭhāpetabbo.

2 Folios 101b⁷-102a³, Snarthang ed. or folio 70a³-⁵, Sde-dge ed.: saṅs-rgyas-bcom-ldan-ḥdas-la-tshe-daṅ-ldan-pa-ñe-bar-ḥkhor-gyis-zhus-pa. Btsun-pa-bcom-ldan-ḥdas-kyis-lo-bcu-lon-pa-chos-lṅa-daṅ-ldan-pas-rab-tu-dbyuṅ-bar - bya, Bsñen-par-rdsogs-par-bya. Gnas-sbyin-par-bya. Dge-tshul-ñe-bar-gzhag-par-bya-zhiṅ-bdag-ñid-kyaṅ-mi-gnas-par-ḥdug-par-byaḥo-zhes-bkaḥ stsal-na. Bstun-pa-dge-sloṅ-bsñen-par-rdsogs-nas-lo-drug-bcu-lags-la. Des-so-sor-thar-paḥi-mdo-gdon-pa-daṅ. Rgyas pa-bklags-pa daṅ. Thon - pa - ma - lags - na-des-kyaṅ-gzhan-la-gnas-pas-mchis-par-bgyiḥam,

"Lord, will he do everything for him (the monk under whose care this monk lives) that is proper for him to do?"

"Let him do every thing but not salute him, Upāli"[1] (folios 101b[7]-102a[5], Snarthang ed. or folio 70a[6]-[7], Sde-dge ed.).

When the Blessed Buddha took up the varṣāvāsa at Rājagṛha, in the Veḷuvana, in the Kalandakanivāpa,[2] as previously arranged, the elders, a few novices and some others did the same at Rājagṛha. Then the Blessed One, having passed the three months of the rains, said to the venerable Ānanda (Kun-dgaḥ-bo), "Oh Ānanda, go and tell the bhikṣus (monks) that the Blessed One likes to go to the Dakṣiṇāgiri (lhoḥi-ri-bo) now and whoever amongst the bhikṣus (monks) is willing to accompany the Tathāgata, let him get ready with his religious robes".[3]

The senior bhikṣus (monks) on being so told by Ānanda said, "Venerable Ānanda, we shall not be able to accompany the Blessed One in his tour—the reason being that we are old." The novices also said, 'Venerable Ānanda, we shall not be able to accompany the Blessed One in his tour—the reason being that we are novices and moreover our upādhyāyas and ācāryas are not going with us and as they are not going, we must come back soon and take nissaya again"[4] (folios 102a[5]-103a[1], Snarthang ed. or folios 70a[7]-70b[6], Sde-dge ed.).

1 Folio 102a[5], Snarthang ed. or folio 70a[6]-[7], Sde-dge ed.: Ñe-ba-ḥkhor-thams-cad-bya-ste. Ḥdud-pa-ḥbaḥ-zhig-ma-gtogs-so.

2 Rgyal-poḥi-khab-tu-ḥod-maḥi-tshal-ka-lan-dakaḥi-gnas.

3 Cf. *Mhv*, I, 53, 1-2: tena kho pana samayena bhagavā tatth'eva Rājagahe vassaṃ vasi, tattha hemantaṃ, tattha gimhaṃ. manussā ujjhāyanti khīyanti vipācenti: āhundarikā samaṇānaṃ Sakyaputtiyānaṃ disā andhakārā, na imesaṃ disā pakkhayāntīti. assosuṃ kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi; gacchānanda apāpuraṇaṃ ādāya anupariveṇiyaṃ bhikkhūnaṃ ārocehi: icchat'āvuso bhagavā Dakkhiṇāgiriṃ cārikaṃ pakkamituṃ. yassāyasmato attho, so āgacchatū'ti. evaṃ bhante'ti kho āyasmā Ānando bhagavato paṭissutvā apāpuraṇaṃ ādāya anupariveṇiyaṃ bhikkhūnaṃ ārocesi: icchat'āvuso bhagavā Dakkhiṇāgiriṃ cārikaṃ pakkāmituṃ, yassāyasmato attho, so āgacchatū'ti.

4 Folios 102b[6]-103a[1], Snarthang ed. or folio 70b[5]-[6], Sde-dge ed.: de-ciḥi-phyir-zhe-na. Bdag-cag-gsar-bu-yin-la-bdag-cag-gi-mkhan-po - daṅ - slob-

The Blessed One having passed the three months of the rains put on his under-robes, took his alms-bowl and with his cīvara on, went on his way to the Dakṣiṇāgiri (lhoḥi-ri-bo). The Blessed Buddha contemplated: "Well, some of these bhikṣus (monks) who are accompanying me in my tour are ill-trained, ill-clad and are constantly moving with loads from plaee to place". After this contemplation He cast a glance like that of a big elephant from the right side of his body[1] and beheld that the Tathāgata had but few attendants with him (folio 103a[1]-[5], Snarthang ed. or folios 70b[6]-71a[2], Sde-dge ed.).

The Blessed Buddhas, though they have a clear idea of every thing, sometimes enquire of a thing even though they know it, and sometimes they do not enquire. They know when it is the proper time to enquire and they also know when it is not the proper time to enquire. They ask what is profitable and they do not ask what is not profitable.[2] Chu-lon[3] raised an objection as to the Blessed Buddhas' not asking what is not profitable. At this the Blessed Buddha said that the Blessed Buddhas ask what is profitable and that only at the proper time.

Then He said to the venerable Ānanda, "Ānanda, why has the Tathāgata got so few attendants with him—what is the reason fot it?

dpon-dag-mi-ḥdoṅ-bas-bdag-cag-gi-mkhan-po-daṅ-slob-dpon-dag-mi-ḥdoṅ - na-bdag-cag-myur-du-ldog-pa-daṅ. Skyen-par-ldog-dgos-pa-daṅ. Ḥdi-lta-ste-gnas - btsal - bas-yaṅ-daṅ-yaṅ-du-btsal-bar-bya-dgos-paḥi-phyir-ro. Cf. *Mbv*, I, 53.3: bhikkhū evam āhaṃsu: bhagavatā āvuso Ānanda paññattaṃ dasa vassāni nissāya vatthuṃ, dasavassena nissayaṃ dātuṃ. tattha ca no gantabbaṃ bhavissati, nassayo ca gahetabbo bhavissati, ittaro ca vāso bhavissati, puna ca paccāgantabbaṃ bhavissati, puna ca nissayo gahetabbo bhavissati. sace amhākaṃ ācariyupajjhāyā gamissanti, mayam pi gamissāma, no ce amhākaṃ ācariyupajjhāyā gamissanti, mayam pi na gamissāma. lahucittakatā no āvuso Ānanda paññāyissatīti.

1 Sku-thams-cad-kyi-gyas nas-glaṅ-po-cheḥi-lta-ltaṅs-kyis-rnam-par-gzigs.

2 Cf. *Mbv*, I, 31.4; IV, 1.10: jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālaṃ viditvā pucchanti, kālaṃ viditvā na pucchanti, atthasaṃhitaṃ tathāgatā pucchanti no anatthasaṃhitaṃ, anatthasaṃhite setughāto tathāgatānaṃ. dvihi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammaṃ vā desessāma, sāvakānaṃ vā sikkhāpadaṃ paññāpessāmā' ti.

3 Tib. name is given here—we do not find the corresponding name in the Buddhist literature.

"Lord, there are at Rājagṛha (Rgyal-poḥi-khab) few elders but many novices observing varṣāvāsa. The elders said, 'Venerable Ānanda, we shall not be able to go with the Blessed One—the reason being that we are old'. The novices also said, 'Venerable Ānanda, we shall not be able to accompany the Lord in his tour—the reason being that we are novices and our upādhyāyas and ācāryas are not going with us and so we must come back forthwith and take nissaya again'. Lord, this is the reason why the Tathāgata has got so few attendants with him".[1]

Thereupon the Blessed One said, "I prescribe, Oh Ānanda, that a bhikṣu (monk), who has completed five years since his Upasampadā ordination and has the under-noted five qualifications, may rove about at the end of the varṣāvāsa without any nissaya: —
One who knows

(1) what is an offence.
(2) what is not an offence.
(3) what is a light offence.
(4) what is a serious offence.
(5) how to read and recite the *Prātimokṣa Sūtra* to the full extent.

"Thus a bhikṣu who has completed five years since his Upasampadā ordination and has the above five qualifications could rove about without any nissaya whatsoever and one should not grieve for it"[2] (folios $103a^5$-$104a^2$, Snarthang ed. or folios $71a^2$-$71b^2$, Sde-dge ed.).

1 Cf. *Mbv*, I, 53.4: atha kho bhagavā oganena bhikkhusaṃghena Dakkhiṇāgiriṃ cārikaṃ pakkāmi. atha kho bhagavā Dakkhiṇāgirismiṃ yathābhirantaṃ viharitvā punad eva Rājagahaṃ paccāgacchi. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: kiṃ nu kho Ānanda tathāgato oganena bhikkhusaṃghena Dakkhiṇāgiriṃ cārikaṃ pakkanto'ti. atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi.

2 Folios $103b^7$-$104a^2$, Snarthang ed. or folio $71b^{1-2}$, Sde-dge ed.: Kun-dgaḥ-bo-de-lta-bas-na-lo-lṅa-lon-pa-chos-lṅa-daṅ-ldan-pas-mi - gnas - par - ljoṅs-rgyur-ḥgro-bar-rjes-su-gnaṅ-ṅo. Lṅa-gaṅ-zhe-na. Ltuṅ-ba-śes-pa-daṅ. Ltuṅ-ba-ma-yin-pa-śes-pa daṅ. Yaṅ-ba-śes-pa-daṅ. Lci-ba-śes-pa-daṅ. So-sor-thar-paḥi-mdo-gdon-pa-daṅ. Rgyas-pa-bklags-pa-daṅ. Thon-pa-ste. Lo-lṅa-lon-pa-chos-lṅa-po-de-dag-daṅ-ldan-pas-mi-gnas-par-ljoṅs-rgyur-ḥgro - bar - bya-ste. Ḥdi-la-ḥgyod-par-mi-byaḥo. Cf. *Mbv*, I, 53.4: atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi

Now the venerable Upāli (Ñe-ba-ḥkhor) said to the Blessed Buddha, "Lord, it has been permitted by the Blessed One for a bhikṣu (monk) who has completed five years' Upasampadā ordination and has the five requisite qualifications to wander about at the end of their varṣāvāsa without any nissaya. But can a bhikṣu (monk) who has completed six years' Upasampadā ordination but does not read and recite the *Prātimokṣa Sūtra* in full detail be allowed to roam about without any nissaya, Lord?"

"Upāli, he is not permitted to do so for he is devoid of the five qualifications on which he must depend—they have been wasted".

"Lord, can a bhikṣu (monk) who has completed four years' Upasampadā ordination and reads and recites the *Prātimokṣa Sūtra* to the full extent be permitted to roam about at the end of the varṣāvāsa without any nissaya?"

"Upāli, he is not permitted to do so as he has not gone through five years—a necessary condition".

"Lord, can a bhikṣu (monk) who is versed in the Tripiṭaka and has cast away all the three impurities (dri-ma-gsum-spaṅs)[1] but has not completed five years since his Upasampadā ordination and is not possessed of the five necessary qualifications be permitted to roam about without any nissaya"?

"He is not permitted to do so, Upāli."

This finishes the nissaya (folios 104a²-104b³, Snarthang ed. or folio 71b²-⁷, Sde.dge ed.).

Rules concerning admission of heretical teachers

Folios 104b³-107a⁷, Snarthang ed. or folios 71b⁷-73b⁶, Sde-dge ed. deal with the regulations concerning the admission of persons belonging to the non-Buddhistic religious orders (mu-stegs-can).

When the Blessed Buddha was living at Śrāvastī, in the Jetavana,

bhikkhave vyattena bhikkhunā paṭibalena pañca vassāni nissāya vatthuṃ, avyattena yāvajīvaṃ.

1 The three impurities or filths:—bśaṅ (ordure), gci (urine), and rṅul (sweat) fig. ñes-paḥi-dri-ma also ñon-moṅs-paḥi-dri-ma and kha-na-ma-tho-baḥi-dri-ma, S. C. Das, *The Tibetan-Eng. Dictionary*, p. 653.

the garden of Anāthapiṇḍika,[1] a certain Tīrthika (mu-stegs-can) having received the Pravrajyā and the Upasampadā ordinations from a certain stupid, foolish, unwise and unlearned elder bhikṣu (monk) used to enter into disputes with him every now and then and gave up the doctrine at last and went back to his former Tīrthika school. The bhikṣus (monks) told this to the Blessed One. Then the Blessed One said, "Behold, Oh bhikṣus (monks), how a fool, having embraced the religious life in the so well-spoken Dharma-Vinaya, has given it up and gone back to his former Tīrthika school ! Oh bhikṣus (monks), as a hungry dog exhausted and hard pressed by hunger takes food and drink, so does a fool, who gives up the doctrine, devour as if ordure, giving up wholesome food."[2]

Then He contemplated: "A fool has given up the religious life in the well-spoken Dharma-Vinaya and gone back to his former Tīrthika school". After contemplation He said to the bhikṣus (monks), "Oh bhikṣus (monks), you are not to confer the Pravrajyā and the Upasampadā ordinations upon the discontented Tīrthikas (heretics) except those belonging to the Śākya family and the fire-worshipping Jaṭilas (Me-ba-ral-ba-can)[3].

"If a Tīrthika (heretic) belonging to my own Śākya family comes desirous of the Pravrajyā and the Upasampadā ordinations which confer bhikṣuhood (monkhood) in the well-spoken Dharma-Vinaya, let him, Oh bhikṣus (monks), receive him. I allow this privilege to my kinsmen, Oh bhikṣus (monks). If any other wandering Tīrthika (heretic) comes desirous of the Pravrajyā and the Upasampadā ordina-

1 Mñan-yod-na-rgyal-byed-kyi-tshal-mgon-med-zas-sbyin-gyi - kun - dgaḥ-ra-ba.

2 Folios 104b[6]-105a[1], Snarthang ed. or folio 72a[2-4], Sde-dge ed.: dge-sloṅ-dag-ji-ltar-mi-gti-mug-can-de-legs-par-gsuṅs-paḥi-chos-ḥdul ba - gya - nom-pa-ḥdi-ltu-bu-spaṅs-nas-sṅon-gyi-mu-stegs-can-gyi-gnas-de-ñid-du-soṅ-ba-la- ltos. Dge-sloṅ-dag-ḥdi-lta-ste-dper-na-khyi-bkres-paḥi-ñam-chuṅ-bas-yoṅs-su-gzir-ba-ni-bzaḥ-ba-daṅ-bcaḥ-ba-gya-nom-pa-spaṅs-nas-bśaṅ-ba-bzaḥ-bar-byaḥo-sñam-du-sems-so.

3 Folio 105a[2-3], Snarthang ed. or folio 72a[5], Sde-dge ed.: dge-sloṅ-dag-de-lta-bas-na-ñe-du-śākya-daṅ-me-ba-ral-ba-can-ma-gtogs-pa-sems-mgu- bar-ma-gyur-baḥi-mu-stegs - can-rab - tu-dbyuṅ-bar-mi-bya-zhiṅ-bsñen-par-rdsogs-par-mi-byaḥo.

tions which confer bhikṣuhood (monkhood) in the well-spoken Dharma-Vinaya, let him undergo parivāsa of four months under an upādhyāya before his ordination[1] (*i. e.*, let the Tīrthika undergo a probation of four months before ordination). When he has, Oh bhikṣus (monks), undergone the probation and is satisfied, let him receive the Pravrajyā and the Upasampadā ordinations"[2] (folios 104b[8]-105b[1], Snarthang ed. or folios 71b[7]-72b[1], Sde-dge ed.).

The Blessed One permitted the bhikṣus (monks) to impose parivāsa of four months on a Tīrthika (heretic) under an upādhāyaya, but the bhikṣus (monks) did not know how to impose it. At this the Blessed One said, "Oh bhikṣus (monks), if a Tīrthika (heretic) comes desirous of the Pravrajyā ordination, let him be asked about the restrictions (antarāyika-dharmas) and then he is to be accepted. On being received, he is to take Triśaraṇa and the Upāsakasaṃvaras (the vows that a lay devotee has to take). Subsequently, the whole Saṅgha being in harmony, let him salute the elders, sit down squatting and then with folded hands utter the following, 'Let the Saṅgha, the revered

1 Folio 105a[6-7], Snarthang ed. or folio 72a[6-7], Sde-dge ed.: dge-sloṅ-dag-ṅa-ni - ñe - du -rnams-la-ñe-duḥi-yoṅs-su-spoṅs-ba-sbyin-par-byed-paḥi-phyir-ro. Gal-te-gzhan-mu-stegs-can-kun-tu-rgyu-ḥoṅs-śiṅ-gal-te-legs - par - gsuṅs - paḥi-chos-ḥdul-ba-la-rab-tu-ḥbyuṅ-ba-daṅ-bsñen-par-rdsogs - pa-dge-sloṅ-gi-dṅos-po-ḥdod-na. Dge-sloṅ-dag-de-zla-ba-bzhiḥi-bar-du-mkhan-pos-sbyar-baḥi-gos-dag-gis-gnas-pa-sbyin-par-bya-ba-śes-par-gyis-śig.

2 Cf. *Mhv*, I, 38,1,11: tena kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanaṃ saṃkami, so puna paccāgantvā bhikkhū upasampadaṃ yāci. bhikkhū bhagavato etam atthaṃ ārocesuṃ. yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanaṃ saṃkanto, so āgato na upasampādetabbo. yo bhikkhave añño pi aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, tassa cattāro māse parivāso dātabbo. sace bhikkhave aññatitthiyapubbo naggo āgacchati, upajjhāyamūlakaṃ cīvaraṃ pariyesitabbaṃ. sace acchinnakeso āgacchati, saṃgho apaloketabbo bhaṇḍukammāya. ye te bhikkhave aggikā jaṭilakā, te āgatā upasampādetabbā, na tesaṃ parivāso dātabbo. taṃ kissa hetu. kammavādino ete bhikkhave kiriyavādino. sace bhikkhave jātiyā Sākiyo aññatithiyapubbo āgacchati, so āgato upasampādetabbo, na tassa parivāso dātabbo. imāhaṃ bhikkhave ñātinaṃ āveṇiyaṃ parihāraṃ dammīti.

bhikṣus (monks), hear me. I, such and such a Tīrthika (heretic), desire to have the Pravrajyā ordination from so and so. I, such and such a Tīrthika (heretic), entreat the Saṅgha for parivāsa of four months under an upādhyāya. Let the Saṅgha, the compassionate bhikṣus (monks), impose on me, such and such a Tīrthika (heretic), parivāsa of four months under an upādhyāya out of pity for me." And this he should say for the second time and for the third time[1] (folios 105b[1]-106a[1], Snarthang ed. or folio 72b[1-6], Sde-dge ed.).

Shortly after, a bhikṣu (monk) is to sit down and make the following jñapti (announcement): "Let the Saṅgha, the revered bhikṣus (monks), hear me. This Tīrthika (mu-stegs-can), so and so, desires to have the Pravrajyā ordination from so and so, and he enteats the

1 Folios 105b[2]-106a[1], Snarthang ed. or folio 72b[2-6] Sde-dge ed.: dge-sloṅ-dag-ḥgaḥ-zhig-gi-gaṅ-du-gzhan-mu-stegs-can-rab-tu-dbyuṅ-bar-ḥdod-pa-ḥoṅs-na. Des - de - la-bar-chad-ki-chos-rnams-dris-nas-gzuṅ-bar-byaḥo. Bzuṅ-nas-gsum-la-skyabs-su-ḥgro-ba-daṅ. Dge-bsñen-ñid-du-khas-blaṅ-bas - dge - bsñen - gyi-sdom-pa-sbyin-par-byaḥo. Deḥi-ḥog-tu-dge-ḥdun-thams-cad-ḥdug-ciṅ-mthun-par-gyur-pa-la-rgan-rims-kyis-phyag-ḥtshal-du-bcu-gnas-tsog-tsog - por-ḥdug-tu-bcug-ste. Thal-mo-sbyar-du-bcug-nas-ḥdi-skad-ces-brjod-par-byaḥo. Dge-ḥdun-btsun-pa-rnams-gsan-du-gsol. Bdag-mu-stegs-can-miṅ-ḥdi-zhes-bgyi-ba-miṅ-ḥdi-zhes-bgyi-ba-la-rab-tu-ḥbyuṅ-bar-ḥtshal-te. Bdag-mu-stegs-can- miṅ-ḥdi-zhes-bgyi-ba-zla-ba-bzhiḥi-bar-du-mkhan-pos-sbyar-baḥi-gos-dag-gis- gnas - par-dge ḥdun-la-gsol-na. Thugs-brtse-ba-can-dge-ḥdun-btsun-pa-rnams-kyis-thugs-brtse-baḥi-slad-du-bdag-mu-stegs-can-miṅ-ḥdi-zhes-bgyi-ba-la-zla-ba-bzhiḥi -bar-du-mkhan-pos-sbyar-baḥi-gos-dag-gis-gnas-par-bgyi-ba-stsal-du-gsol. De-bzhin-du-lan-gñis-lan-gsum-du-bzlas. Cf. *Mbv*, I, 38.2-3: evañ ca pana bhikkhave dātabbo: paṭhamam kesamassuṃ ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekaṃsaṃ uttarāsaṅgaṃ kārāpetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā evaṃ vadehīti vattabbo: buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi, dutiyam pi...tatiyam pi buddhaṃ saraṇaṃ gacchāmi, tatiyam pi dhammaṃ saraṇaṃ gacchāmi, tatiyam pi saṃghaṃ saraṇaṃ gacchāmīti. tena kho bhikkhave aññatitthiyapubbena saṃghaṃ upasaṃkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evam assa vacanīyo: ahaṃ bhante itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhāmi upasampadaṃ. so'haṃ bhante saṃghaṃ cattāro māse parivāsaṃ yācāmiti. dutiyam pi yācitabbo. tatiyam pi yācitabbo.

Saṅgha for parivāsa of four months under an upādhyāya. If it is convenient to the Saṅgha, let the Saṅgha impose parivāsa of four months on such and such a Tīrthika (heretic) under an upādhyāya". This is the jñapti (announcement)[1].

The announcement (jñapti) is to be made thus:—"Let the Saṅgha, the revered bhikṣus (monks), hear me. Such and such a Tīrthika (heretic) entreats the Saṅgha for parivāsa of four months under an upādhyāya. Let the Saṅgha impose parivāsa of four months on such and such a Tīrthika under an upādhyāya. Whosoever among the bhikṣus (monks) is in favour of giving him parivāsa of four months, let him remain silent; and whosoever is not in favour of it, let him speak out".[2] This is the first formal announcement (las-brjod-pa-daṅ-po, Skt. prathamā karmavācanā)[3], and this is to be repeated for the second and for the third time. "The Saṅgha has imposed parivāsa of four months on such and such a Tīrthika (heretic) with an

1 Folio 106a[1]-[4], Snarthang ed. or folios 72b[6]-73a[1], Sde-dge ed.: dge-ḥdun-btsun-pa-rnams-gsan-du-gsol. Mu-stegs-can-miṅ-ḥdi-zhes-bgyi-ba-ḥdi-miṅ-ḥdi-zhes-bgyi-ba-las-rab-tu-ḥbyuṅ-bar-ḥtshal-te. Mu-stegs-can-miṅ-ḥdi-zhes-bgyi-ba-ḥdi-zla-ba-bzhiḥi-bar-du-mkhan-pos-sbyar-baḥi-gos-dag-gis-gnas-par-dge-ḥdun-la-gsol-na. Gal-te-dge-ḥdun-gyi-dus-la-bab-ciṅ-bzod-na. Dge-ḥdun-gyis-gnaṅ-bar-mdsod-cig-daṅ. Dge-ḥdun-gyis-mu-stegs-can-miṅ-ḥdi-zhes-bya-ba-la-zla-ba-bzhiḥi-bar-du-mkhan-pos-sbyar-baḥi-gos-dag-gis-gnas-pa-gsol-to. Ḥdi-ni-gsol-baḥo. Cf. *Mhv*, I, 38.3: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ itthannāmo aññatitthiya-pubbo imasmiṃ dhammavinaye ākaṅkhati upasampadaṃ. so saṁghaṃ cattāro māse parivāsaṃ yācati. yadi saṃghassa pattakallaṃ, saṃgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsaṃ dadeyya. esā ñatti.

2 Folios 106a[4]-106b[1], Snarthang ed. or folio 73a[1]-4, Sde-dge ed.: dge-ḥdun-btsun-pa-rnams-gsan-du-gsol. Mu-stegs-can-miṅ-ḥdi-zhes-bgyi-ba-ḥdi-miṅ-ḥdi-zhes-bgyi-ba-las-rab-tu-ḥbyuṅ-bar-ḥtshal-nas. Mu-stegs-can-miṅ-ḥdi-zhes-bgyi-ba-ḥdi-zla-ba-bzhiḥi-bar-du-mkhan-pos-sbyar-baḥi-gos-dag-gis-gnas-par-dge-ḥdun-la-gsol-te. Deḥi-slad-du-dge-ḥdun-gyis-mu-stegs-can-miṅ-ḥdi-zhes-bgyi-ba-la-zla-ba-bzhiḥi-bar-du-mkhan-pos-sbyar-baḥi-gos-dag-gis-gnas-pa-stsol-na. Tshe-daṅ-ldan-pa-gaṅ-dag-mu-stegs-can-miṅ-ḥdi-zhes-bgyi-ba-la-zla-ba-bzhiḥi-bar-du-mkhan-pos-sbyar-baḥi-gos-dag-gis-gnas-pa-stsal-bar-bzod-pa-de-dag-ni-caṅ-ma-gsuṅ-śig. Gaṅ-dag-mi-bzod-pa-de-dag-ni-gsuṅ-zhig.

3 *Mahāvyutpatti*, ed, Sakaki, CCLXV, No. 6.

upādhyāya. The Saṅgha remains silent and from this it is inferred that it is in favour of it."[1]

When the Saṅgha ordains a Tīrthika (heretic), whatsoever, after giving him parivāsa of four months with an upādhyāya, he should be provided with food by the Saṅgha and the robes by the upādhyāya and he should perform the duties of a śrāmaṇera[2] (folios 106a^{1}-106b^{4}, Snarthang ed. or folios 72b^{6}-73a^{6}, Sde-dge ed.).

Now Upāli (Ñe-bar-ḥkhor) said to the Blessed Buddha, "Lord, it has been permitted by the Blessed One that a Tīrthika (mu-stegs-can), when he has undergone parivāsa and is satisfied, is to receive the Pravrajyā and the Upasampadā ordinations. How are we to understand that a Tīrthika (heretic) is satisfied, Lord"? "Oh Upāli, if a Tīrthika becomes displeased, dissatisfied, angry and agitated, if one speaks in praise of Buddha, Dhamma and Saṅgha and disparagingly of the Tīrthikas, then it is to be understood that a Tīrthika is discontented. Oh Upāli, if a Tīrthika is not displeased, not dissatisfied, not angry and not agitated, if one speaks in praise of Buddha, Dhamma and the Saṅgha and says nothing in praise of the Tīrthikas, then the Tīrthika is to be considered to be contented[3]" (folios 106b^{4}-107a^{5}, Snarthang ed. or folios 73a^{6}-73b^{4}, Sde-dge ed.).

1 Folio 106b$^{1-2}$, Snarthang ed or folio 73a$^{4-5}$, Sde-dge ed. Dge-ḥdun-gyis-bzod-ciṅ-gnaṅ-nas-dge-ḥdun-gyis-mu-stegs-can-miṅ-ḥdi-zhes-bgyi-ba-la-zla-ba-bzhiḥi-bar-du-mkhan-pos-sbyar-bahi-gos-dag-gis-gnas-pa-stsal-lags-te. Ḥdi-ltar-can-mi-gsuṅ-bas-de-bzhin-du-ḥdsin-to.

2 Cf. *Mbv*, I, 38.4; suṇātu me bhante saṃgho. ayaṃ itthannāmo aññatitthiyapubbo imasamiṃ dhammavinaye ākaṅkhati upasampadaṃ. so saṃghaṃ cattāro māse parivāsaṃ yācati. saṃgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsaṃ deti. yassayāsmato khamati itthannāmassa aññatitthiyapubbassa cattāro māse parivāsassa dānaṃ, so tuṇh' assa yassa na kkhamati, so bhāseyya. dinno saṃghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso. khamati saṃghassa, tasmā tuṇhī, evam etaṃ dhārayāmīti.

3 Folios 105b^{6}-107a^{5}, Snarthang ed. or folios 73a^{7}-73b^{4}, Sde-dge ed.: Ñe-ba-ḥkhor-gzhan-mu-stegs-can-gyi-mdun-du-saṅs-rgyas-kyi - bsṅags- pa-yaṅ-dag-pa-brjod-par-bya. Chos-daṅ-dge-ḥdun-gyi-bsṅags-pa-yaṅ - dag-pa - brjod - par-bya-zhiṅ-mu-stegs-can-rnams - kyi-bsṅags-pa-ma- yin-pa-yaṅ-dag-pa-brjod - par-byaḥo. Ñe-ba-ḥkhor-gal-te-gzhan-mu-stegs-can-saṅs-rgyas-kyi-bsṅags-pa-yaṅ-dag-pa-brjod. Chos-daṅ-dge-ḥdun-gyi-bsṅags-pa-yaṅ-dag - pa-brjod-caṅ-

Further, He said to the bhikṣus (monks), "You can confer, Oh bhikṣus (monks), the Pravrajyā and the Upasampadā ordinations on the fire-worshipping Jaṭilas (without any parivāsa), as they believe in the doctrine of action (kriyāvāda), the law of causation (hetuvāda) and the theory of energy (vīryavāda). So, Oh bhikṣus (monks), you should learn to believe in the doctrine of efficacy of action (karmavāda), the doctrine of action (kriyāvāda), the law of causation (hetuvāda) and the theory of energy (vīryavāda)"[1] [folio 107a[5]-[7], Snarthang ed. or folio 73b[4]-[6], Sde-dge ed.].

mu-stegs-can-rnams-kyi-bsṅags-pa-ma-yin-pa-yaṅ - dag-pa-brjod-pa-na-naṅ-bar - byed. Ḥkhrug-par-byed. Khro-bar-byed-ciṅ-yul-yul-bar-ḥdug-par-byed. Khro-ba-skyed-par-byed-na-gzhan-mu-stegs-can-sems-mgu-bar-ma- gyur-ba-zhes-brjod-par-byaḥo. Ñe-ba-ḥkhor-gal-te-gzhan-mu-stege-can-saṅs-rgyas-kyi-bsṅags-pa-brjod. Chos-daṅ-dge-ḥdun-gyi-bsṅags-pa-yaṅ-dag-pa-brjod-ciṅ. Mu-stegs-can-rnams-kyi-bsṅags-pa-ma-yin-pa-yaṅ-dag-pa-brjod-pa-na-naṅ-bar-mi-byed. Ḥkh-rug- par - mi - byed. Khro - bar-mi - byed - ciṅ - yul-yul - bar- ḥdug - par-mi-byed. Khro - ba - skyed - pa - mi-byed-na. Ñe-ba-ḥkhor-de-tsam-gyis-na-gzhan-mu-stegs-can-sems-mgu-ba-zhes-brjod-par-byaḥo. Cf. *Mhv.* I, 38.7: puna ca paraṃ bhikkhave aññatitthiyapubbo yassa titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṃghassa vā avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, yassa vā pana titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṃghassa vā vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, idaṃ bhikkhave saṃghātanikaṃ aññatitthiyapubbassa anārādhaniyasmiṃ. evaṃ kho bhikkhave aññatitthiyapubbo anārādhako hoti, evaṃ anārādhako kho bhikkhave aññatitthiyapubbo āgato na upasampādetabbo.

1 Dge-sloṅ-dag-me-ba-ral-pa-can-dag-rab-tu-dbyuṅ-bar-bya-zhiṅ-bsñen-par-brdsogs-par-byaḥo. De-ciḥi-phyir-zhe-na. Dge-sloṅ-dag-me-ba-ral-pa-can-dag-ni-las-mra-ba-daṅ. Me-ba-ral-pa-can-dag-ni-bya-ba-smra - ba - daṅ Rgyu-smra-ba-daṅ. Brtson-ḥgrus-smra-ba-yin-paḥi-phyir-ro. Dge-sloṅ-dag-de-lta-bas-na-ḥdi-ltar-bslab-par-bya-ste. Las-smra-bar-ḥgyur-ba-daṅ. Bya-ba-smra-ba-daṅ. Rgyu-smra-ba-daṅ. Brtson-ḥgrus-smra-bar-ḥgyur-bar-bya-ste. Dge-sloṅ-dag-khyed-kyis-de-ltar-bslab-par-byaḥo. Cf. *Mhv*, I, 38.11: ye te bhikkhave aggikā jaṭilakā, te āgatā upasampādetabbā, na tesaṃ parivāso dātabbo. taṃ kissa hetu. kammavādino ete bhikkhave kiriyavādino,

Persons ineligible for Upasampadā

In folios 107a⁷-108b³, Snarthang ed. or folios 73b⁶-74b³, Sde-dge ed. it is stated that a person, below the age of twenty years, is not entitled to the Upasampadā ordination (bsñen-par-rdsogs-pa).

When the Blessed Buddha was living at Śrāvastī, in the Jetavana, the garden of Anāthapiṇḍika, the venerable Mahāmaudgalyāyana (tshe-daṅ-ldan-pa-maud-gal-gyi-bu-chen-po) conferred the Pravrajyā and the Upasampadā ordinations on a group of seventeen young boys, such as Upāli (Ñe-ba-ḥkhor)[1] and the like. Being exhausted and hard pressed with hunger, they cried out at dawn (for food) and the Blessed One heard the wails of those foolish young boys in the grove.[2]

Then He said to the venerable Ānanda, "Ānanda, why do I hear the weeping of little children at dawn in the grove?"

Then the venerable Ānanda told everything to the Lord.

"Do the bhikṣus (monks), Oh Ānanda, confer the Upasampadā ordination, *i. e.*, bhikṣuhood on a person below the age of twenty years?"

"Lord, they do so".

"You should not do this, Oh Ānanda."

"And for what reason?"

"Ānanda, a person below the age of twenty years is unable to bear cold and heat, hunger and thirst, annoyance caused by flies, bees and

1 This Upāli is defferent from the famous Upāli who belonged to the chief disciples of Buddha; the latter came not from Rājagha, but from the Sakya country, *S.B.E.*, Vol. XIII, p. 201, fn. 1.

2 Cf. *Mhv*, I, 49. 1, 3, 4, 5: tena kho pana samayena Rājagahe sattarasavaggiyā dārakā sahāyakā honti, Upāli dārako tesaṃ pāmokkho hoti. te bhikkhū upasaṃkamitvā pabl ajjaṃ yāciṃsu. te bhikkhū pabbājesuṃ upasampādesuṃ. te rattiyā paccūsasamayaṃ paccuṭṭhāya rodanti yāguṃ detha bhattaṃ detha khādaniyaṃ dethā'ti. bhikkhū evaṃ āhaṃsu: āgametha āvuso yāva vibhāyati. sace yāgu bhavissati, pivissatha, sace bhattaṃ bhavissati, bhuñjissatha, sace khādaniyaṃ bhavissati, khādissatha, no ce bhavissati yāgu vā bhattaṃ vā khādaniyaṃ vā, piṇḍāya caritvā bhuñjissathā'ti. evam pi kho te bhikkū bhikkhūhi vuccamānā rodant' eva: yāgum detha, bhattaṃ detha, khādaniyaṃ dethā'ti, senāsanaṃ ūhananti pi ummihanti pi. assosi kho bhagavā rattiyā paccūsasamayaṃ paccuṭṭhāya dārakasaddaṃ.

mosquitoes, by the wind and the sun, and by scorpions and snakes. He is unable to tolerate harsh and abusive language. He is not also able to tolerate bodily sufferings which are painful, severe, sharp, disagreeable, unpleasing, fatal, unbearable and unimaginable. But, on the other hand, a person who is twenty years of age is able to bear cold and heat, hunger and thirst, annoyance caused by flies, bees and mosquitoes, by the wind and the sun, etc.[1] (the same as above) [folios 107a⁷-108b¹, Snarthang ed. or folios 73b⁶-74b¹, Sde-dge ed.].

The Blessed One contemplated about the disadvantages of conferring the Upasampadā ordination, *i.e.*, conferring bhikṣuhood (monkhood) on persons below the age of twenty years. After this contemplation He addressed the bhikṣus thus: "Let no one confer the Upasampadā ordination, *i.e.*, bhikṣuhood on a person below the age of twenty years. If anyone comes desirous of the Upasampadā ordination, let him be asked whether he has attained the age of twenty years or not. But if he receives the Upasampadā ordination without being so asked, then the bhikṣu (monk), who grants the Upasampadā ordination, commits an offence"[2] (folios, 108b¹-³, Snarthang ed. or folio 74b¹-³, Sde-dge ed.).

1 Cf *Mhv*, I, 49. 5-6: saccaṃ kira bhikkhave bhikkhū jānaṃ ūnavīsativassaṃ puggalaṃ upasampādentīti. saccaṃ bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma te bhikkhave moghapurisā jānaṃ ūnavīsativassaṃ puggalaṃ upasampādessanti. ūnavīsativasso bhikkhave puggalo akkhamo hotī sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasirimsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ anadhivāsakajātiko hoti. vīsativasso kho bhikkhave puggalo khamo hoti sītassa uṇhassa ..pāṇaharānaṃ adhivāsakajātiko hoti. n'etaṃ bhikkhave appasannānaṃ vā pāsādāya pasannānaṃ vā bhiyyobhāvāya.

2 Bcom-ldan-ḥdas-kyis-dgoṅs-pa. Ṅes-dmigs - gaṅ-ci-byuṅ-ba-de-ni-dge-sloṅ- dag - gaṅ - zag - lo-ñi-śu-ma-lon-pa-dge-sloṅ-gi-dṅos-por-bsñen-par-rdsogs-par-byed-pa-las-gyur-pa-yin sñam-nas-bkaḥ-bstsal-pa. De-lta-bas-na - dge-sloṅ-gis - gaṅ - zag - lo - ñi- śu-ma - lon- pa - dge-sloṅ-gi-dṅos-por-bsñen-par-rdsogs-par-mi-byaḥo. Ḥgaḥ-zig-gi-gan-du-bsñen - par-rdsogs-par-ḥdod - pa - ḥoṅs-na-des-de-la-lo-ñi-śu-lon-nam-zhes dri-bar-byaḥo. Ma-dris-par-bsñen-par-rdsogs-par-byed-na-ḥgal-tshabs-can-du-ḥgyur-ro. Cf. *Mhv*, I, 49. 6: vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave jānaṃ ūnavīsativasso puggalo upasampādetabbo. yo upasampādeyya, yathādhammo kāretabbo'ti.

Persons ineligible for Pravrajyā

Folios 108b[3]-109b[6], Snarthang ed. or folios 74b[3]-75b[1], Sde-dge ed. relate that a person below the age of fifteen years is not to receive the Pravrajyā ordination (rab-tu-ḥbyuṅ-ba).

When the Blessed One was living at Śrāvastī, in the Jetavana, the garden of Anāthapiṇḍika, a certain householder (khrim-bdag) married a girl from a family of his own rank. He used to take delight in her and enjoy her—as a result of which a son was born to him. The boy was brought up and in due time grew up. Then the householder, when his relatives were all dead and his riches exhausted, thought: "I shall not be able to accumulate wealth due to my old age and so I shall receive the Pravrajyā ordination". Having thought thus he said to his son, "Oh, my son, I shall not be able to earn riches due to my infirmity and so I shall go away for the Pravrajyā ordination."

The boy said to his father, "Oh, my father, if you receive the Pravrajyā ordination, I shall also receive it."

The father said, "Do as you like, Oh, my son", and having said thus he went with him to the Jetavana to a bhikṣu (monk). Having gone there he said to him, "Venerable One, I wish to have the Pravrajyā ordination".

The bhikṣu (monk) said to him, "In what relation does this child stand to you?"

"He is my son".

"Does he also like to have the Pravrajyā ordination?"

"Venerable One, he also likes to have the Pravrajyā ordination".

Then the bhikṣu (monk), having conferred the Pravrajyā ordination on both of them because of their ardent desire and having subsequently imparted to them some rules of conduct for some two or three days, said, "My dear sirs, one animal does not feed another animal.[1] You are to live by procuring alms at Śrāvastī, a big country where the supply of food is plentiful and it is also your fatherland". And in the morning he (the father) put on his under-garment, took his robes

1 Bzhin-bzaṅs-dag-ri-dags-kyis-ri-dags-mi-sos.

and alms-bowl and along with the śrāmaṇera (son) set out for Śrāvastī for alms. Now the śrāmaṇera noticed a man baking bread on the way side, and said, "Father, kindly request him to give me some bread". The father said, "My dear sir, please give some bread to this śrāmaṇera". The man said, "Venerable one, do not make me the request without paying for it; but you can have it for few kārṣāpaṇas[1]".

"My dear sir, we have received the Pravrajyā ordination and where shall we get kārṣāpaṇas?"

The man said, "What is it venerable sir; was this śrāmaṇera born when you had already received the Pravrajyā ordination or when you were a house-holder?"

He said, "He was born when I was a house-holder."

The man said, "If that be so, then give me out of your savings".

The śrāmaṇera begged for it several times—the father took hold of him by the fingers, raised him up and said, "Come hither, let us go away" but the śrāmaṇera fell on his father's back and began to weep.[2]

The populace saw this and said, "Very learned sir, in what relation does this śrāmaṇera stand to you?"

"He is my son".

Then they began to disparage, slander and abuse the bhikṣus saying, "How is it that they have conferred the Pravrajyā ordination on a child—a blood-relation of this man?"[3]

They reported this to the Blessed One.[4]

1 Kārṣāpaṇa—a coin in ancient India, or rather a weight of gold and silver, of different value (not='cowries', as Sch, seems to think), *A Tibetan-English Dictionary* by Jäschke, p. 3.

2 Cf. *Mhv*, I, 50. 1: tena kho pana samayena aññataraṃ kulaṃ ahivātakarogena kālaṃkataṃ hoti, tassa pitāputtakā sesā honti, te bhikhūsu pabbajitvā ekato'va piṇḍāya caranti. atha kho so dārako pituno bhikkhāya dinnāya upadhāvitvā etad avoca: mayham pi tāta dehi, mayham pi tāta dehīti.

3 Cf. *Mhv*, I, 50. 1: manussā ujjhāyanti khīyanti vipācenti: abrahmacārino ime samaṇā Sakyaputtiyā, ayaṃ dārako bhikkhuniyā jāto'ti.

4 Cf. *Ibid.*, 50. 1: assosuṃ kho bhikkhū tesaṃ manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum.

The Blessed One contemplated about the disadvantages of conferring the Pravrajyā on one below the age of fifteen years. After His contemplation He declared, "Let not a bhikṣu confer the Pravrajyā ordination on a person below the age of fifteen years. If any one comes desirous of getting the Pravrajyā ordination, let him be asked whether he has attained the age of fifteen years or not. If he receives the Pravrajyā ordination without being so asked, then the bhikṣu who confers the Pravrajyā ordination on him commits an offence[1]".

Immoral conduct of śrāmaṇeras

Folios 109b⁷-110b⁵, Snarthang ed, or folios 75b²-76a², Sde-dge ed. narrate about the immoral conduct of two śrāmaṇeras (dge-tshul-gñis).

When the Blessed One was living at Śrāvastī, in the Jetavana, the garden of Anāthapiṇḍada, venerable Upananda (Ñe-dgaḥ) had two śrāmaṇeras, Kaṇṭaka (Tsher-ma) and Mahaka (Chen-po-pa) who were guilty of committing sodomy with each other[2] (folios 109b⁷-110a³, Snarthang, ed. or folio 75b²-³, Sde-dge ed.).

The bhikṣus told this to the Blessed One.[3]

Then the Blessed One contemplated about the disadvantages of a bhikṣu ordaining two śrāmaṇeras. After His contemplation, He said, "Let no one ordain two śrāmaṇeras. He, who does so, commits

1 Folio 109b⁴-⁶, Snarthang ed. or folios 75a⁶-75b¹, Sde-dge ed.: bcom-ldan-ḥdas-kyis-dgoṇs-pa-ñes-dmigs-gaṅ-ci-byuṅ - ba-de-ni-dge-sloṅ-dag-gaṅ-zag-lo-bco-lṅa-ma-lon-par-rab-tu-ḥbyin-par-byed-pa-las-gyur-pa-yin-no. Sñam-nas-bkaḥ-stsal-pa. De- lta-bas-na-dge-sloṅ-gis-zag-lo-bco-lṅa-ma - lon-par-rab-tu - dbyuṅ-bar-mi-byaḥo. Ḥgaḥ-zhig-gi-gan-du-rab-tu-ḥbyuṅ-bar-ḥdod-pa-ḥoṅs-na-des-de-la-lo-bco-lṅa-lon-nam-zhes-dri-bar-byaḥo. Ma-dris-bar-rab-tu-ḥbyin-par-byed-na-ḥgal-tshabs-can-du-ḥgyur-ro. Cf. *Mhv*, I, 50. 1: na bhikkhave ūnapannarasavasso dārako pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā'ti.

2 Cf. *Mhv*, I, 52. 1: tena kho pana samayena āyasmato Upanandassa Sakyaputtassa dve sāmaṇerā honti Kaṇḍako ca Mahako ca, te aññamaññaṃ dūsesuṃ.

3 Cf. *Ibid*, 52. 1: bhibkhū ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma sāmaṇerā evarūpaṃ anācāraṃ ācarissantiti. bhagvato etam atthaṃ ārocesum.

an offence"[1] (folio 110a[3]-[5], Snarthang ed. or folio 75b[3]-[4], Sdg-dge ed.).

Story of two brothers

It has been prescribed by the Blessed One that a bhikṣu should not ordain two śrāmaṇeras. Now two brothers came together with a mind to have the Pravrajyā ordination simultaneously. But the bhikṣus did not confer the Pravrajyā ordination on them and they went away.

The bhikṣus told about this obstacle to the Pravrajyā and the Upasampadā ordinations, *i. e.*, bhikṣuhood in the well-spoken Dharma-Vinaya[2] to tho Blessed One (folios 110a[5]-110b[1], Snarthang ed. or folio 75b[4]-[6], Sde-dge ed.).

When the Blessed One heard this, He said to the bhikṣus, "If two brothers come simultaneously with a view to receiving the Pravrajyā ordination, let them have it. Let them also receive the Upasampadā ordination after the Pravrajyā ordination, if they have attained the age of twenty years. If one of them has attained the age of twenty years, let him receive the Upasampadā ordination and he should ordain the other. But if none of them has attained the age of twenty years, let one of them be ordained by a bhikṣu and the other be committed to his associate".[3]

1 Folio 110a[4-5], Snarthang ed. or folio 75a[4], Sde-dge ed: de-lta-bas-na-dge-sloṅ gis-dge-tshul - gñis-ñe-bar-gzhag-par-mi-byaḥo. Ñe-bar-ḥjog-na - ḥgal-tshabs-can-du-ḥgyur-ro. Cf. *Mhv*, I, 52, 1 : na bhikkhave ekena dve sāmaṇerā upaṭṭhāpetabbā. yo upaṭṭhāpeyya, āpatti dukkaṭassā'ti.

2 Folios 110a[6]-110b[1], Snarthang ed. or folio 75b[6] Sde-dge ed.: de-ñid-tshe-daṅ-ldan-pa-de-gñis-legs-par-gsuṅs - paḥi-chos-ḥdul-ba-la-rab-tu-ḥbyuṅ-ba - daṅ-bsñen-par-rdsogs-pa-dge-sloṅ-gi-dṅos-paḥi-bar-chad-du-gyur-baḥi-skabs-de - bcom-ldan-ḥdas-la-dge-sloṅ-rnams-kyis-gsol-ba-daṅ.

3 Folio 110b[1-4], Snarthang ed. or folios 75b[4]-76a[1], Sde-dge ed. : bcom-ldan-ḥdas-kyis-bkaḥ-stsal-pa. Gal-te-spun-gñis-śig-ḥoṅs-te-bdag-cag-gñis-cig - car-lhan-cig-tu-rab-tu-ḥbyuṅ - bar-byaḥo - zhes-ṅes-par-byas-te-lhags-na-rab-tu-dbyuṅ-bar-byaḥo. Rab-tu-phyuṅ-nas-gal-te-lo-ñi-śu-lon-na-bsñen-par-rdsogs - par-byaḥo. Gal-te-gcig-lo-ñi-su-lon-na-de-bsñen-par-rdsogs-par-bya-zhiṅ-cig-śos-dge-tshul-du-ñe-bar-gzhag-par-byaḥo. Gal-te-gñi-ga-lo-ñi-śu-ma-lon-na-gcig - bdag-ñid-kyis-ñe-bar -gzhag-par-bya-zhiṅ. Cig-śos-dge-sloṅ-grogs-po-ḥgaḥ-la - gtad-par-byaḥo.

The Blessed One has further enjoined that the bhikṣu, to whom he is made over, should confer the Upasampadā ordination and if he does not, he should send him back (folio 110b$^{4-5}$, Snarthang ed. or folio 76a$^{1-2}$, Sde-dge ed.).

Story of slaves

Folios 110b^{5}-112b^{7}, Snarthang ed, or folios 76a^{2}-77b^{2}, Sde-dge ed. narrate the stories of two slaves (bran-gñis) and tell about the ineligibility of slaves for admission into the Saṅgha (dge-ḥdun).

When the Blessed Buddha was living at Śrāvastī, in the Jetavana, the garden of Anāthapiṇḍada, a certain house-holder (khyim-bdag), there, had a slave who was clever, energetic and active and used to perform every thing even before being ordered. Once this slave, on being reproved by him, thought: "It is very difficult to satisfy and please this man", and resolved to run away. He further thought: "It is difficult to get out of this place but there are the Śākyaputra śramaṇas who have got immunity from the king and so let me be ordained with them".[1] Thinking thus he went to the Jetavana to a bhikṣu, and said, "Venerable one, let me have the Pravrajyā ordination." He conferred the Pravrajyā and the Upasampadā ordinations on him and also delivered a religious discourse to him. After receiving the exhortation, he made exertions and freed himself from misery. Being delivered from misery, he obtained Arhat-hood; having attained Arhat-hood, he was released from attachment to the three worlds.[2] Pebbles and gold, the sky and the palm of the hand, sandal wood and axe, were all alike to him.[3] He also gain-

1 Folios 110b^{7}-111a^{2}, Snarthang ed. or folio 76a$^{4-5}$, Sde-dge ed.: yul-gtoṅ-ba-ni-dkaḥ-ba-byed-pa - yin-gyis - śākyaḥi-sras-kyi-dge-sbyoṅ-ḥdi-dag-gis - rgyal-po-las - gzhon - nuḥi-yoṅs-su-spaṅ - ba-thob-pas-ḥdi-dag-gi-naṅ-du-rab-tu-ḥbyuṅ-bar-byaḥo-sñam-nas.

2 Khams-gsum—the three worlds according to Buddhistic speculation, *viz.*, the earth with the six heavens of the gods, as the "region of desire"; ḥdod-paḥi-khams: above this is the "region of form", gzugs-paḥi-khams, and ultimately follows the "region of formlessness", gzugs-med-paḥi-khams, *A Tibetan-English Dictionary* by H. A. Jäschke, p. 39.

3 Cf. the stereo-typed expression in Pāli: nikkujjitaṃ vā ukkujjeyya,

ed knowledge, super-normal knowledge and discriminating knowledge and could also obtain what he desired.[1] He was also indifferent to praise and honour. Indra (Lord of heaven) and Upendra (brother of Indra) and other gods used to talk to him and to praise and revere him (folios $110b^5$-$111a^6$, Snarthang ed. or folios $76a^2$-$76b^1$, Sde-dge ed.).

Subsequently, the house-holder felt sorry and thought: "Why did I scold that servant who used to do every thing before being bid?" He thought next: "If I meet him, I shall ask for his pardon." With this idea in view he waited at the gate. The bhikṣu also putting on his under-garment, and with his alms-bowl and robes had set out in the morning for Śrāvastī for alms. The house-holder saw him and said, "My dear sir, you have been ordained; who will attend on me? Please come here and let us go". Saying this he stretched forth his hand and tried to catch hold of his hands. But then, like the king of swans, with wings outstretched,[2] he flew to the sky above and began to shine there. He caused rain and lightning and exhibited various magical feats (folios $111a^6$-$111b^4$, Snarthang ed. or folio $76b^{1}$-^{4}, Sde-dge ed.).

The populace fixed their minds upon these magical feats and the house-holder fell at his feet like a tree which has been cut at the root[3], and cried out, "Venerable one, have you acquired such qualities?" And he replied, "I have". Then he provided him with everything necessary and proclaimed that a slave of the house-holder, so and so,

paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkumanto rūpāni dakkhintīti.

1 Folio $111a^{3-5}$, Snarthang ed. or folios $76a^6$-$76b^1$, Sde-dge ed.: ñon-moṅs-ba-thams-cad-spaṅs-pas-dgra-bcom-pa-ñid-mṅon-du-byas-te. Dgra-bcom-pa-khams-gsum-pa-las - ḥdod-chags - daṅ-bral-ba. Poṅ-ba-daṅ-gser-du-mñam-pa - nam-mkhaḥ-daṅ-lag-mthil-du-mtshuṅs-paḥi-sems-daṅ-ldan-pa. Tsan-dan-daṅ-steḥu-mñam-pa-lta-bu. Rig-pas-sgo-ṅaḥi sbubs-dral-ba-gyur-ciṅ. Rig-pa-daṅ-mṅon-par-śes-pa-daṅ. So-so-yaṅ-dag-par-rig-pa-thob-pa. Srid-pa-daṅ. Ḥdod-paḥi-rñed-daṅ.

2 Ṅaṅ-paḥi-rgyal-po-ḥdab-ma-brkyaṅ-ba-ltar.

3 Śiṅ-ljon-pa-rtsa-ba-nas-bcad-pa-bzhin-du.

had acquired such excellent qualities after his Pravrajyā ordination (folio 111b[4]-[6], Snarthang ed. or folio 76b[4]-[6], Sde-dge ed.).

Now Prasenajit, the king of Kośala (Ko-sa-laḥi-rgyal-po-gsal-rgyal) having heard that a slave of the house-holder, so and so, had acquired such qualities after his Pravrajyā ordination said to his ministers, "Henceforth, ye wise men, let no one, be he a king, a member of the royal family, or an anointed king in my domain, drive away a slave, if he approaches with a desire to have the Pravrajyā ordination (folios 111b[6]-112a[1], Snarthang ed. or folio 76b[6]-[7], Sde-dge ed.).

At Śrāvastī (Mñan-yod) there was a house-holder who had a slave (bran) who was clever, energetic and active, and used to perform every thing before being bid. Once the house-holder rebuked him and he thought: "Difficult it is for me to satisfy and please this master" and he resolved to run away. The slave thought next: "It is difficult to leave this place but there are the Śākyaputra śramaṇas who are assured of their safety by the king and so let me be ordained with them". With this idea in view, he went to a bhikṣu at the Jetavana; having gone there he said to him, "Venerable sir, let me have the Pravrajyā ordination". Then the bhikṣu conferred the Pravrajyā as well as the Upasampadā Ordinations on him and instructed him for two or three days in all the rules of moral conduct, and said, "My good sir, an animal does not feed another animal and so you are to live by procuring alms at Śrāvastī, a big country where the supply of food is plentiful and it is also your father-land"[1] (folio 112a[1]-[7], Snarthang ed. or folios 76b[7]-77a[4], Sde-dge ed).

Shortly after, the house-holder felt sorry and thought, "Why did I reprove that slave who used to do everything before being bid?" He thought next; "If I meet him I shall beg his pardon". With this end in view, he waited at the gate of Śrāvastī. The bhikṣu also putting on his under-garment and with his bowl and robes, had set out for alms at Śrāvastī. The house-holder, when he saw him, said, "My good sir, you have been ordained with the bhiksus; who will serve me now? Come, let us go"; saying this he stretched forth his

1 Cf. *Mbv*, I, 47.1: tena kho pana samayena aññataro dāso palāyitvā bhikkhūsu pabbajito hoti.

hand and tried to catch hold of his hand. At this the bhikṣu said to him, "We are assured of our safety by the king and if you touch me, your hand will be chopped off at the wrist[1]" (folios 112a[7]-112b[3], Snarthang ed. or folio 77a[4-6] Sde-dge ed.).

The populace began to hurl insult and abuses upon the bhikṣus and said, "These Śākyaputra śramaṇas have violated the rules of conduct of the śramaṇas and the brahmins, *to wit*, a slave has been given the Pravrajyā ordination[2]" (folio 112b[4-5], Snarthang ed. or folio 77a[6-7], Sde-dge ed.).

The bhikṣus reported this to the Blessed One.[3]

The Blessed One contemplated about the disadvantages of conferring the Pravrajyā ordination on a slave by the bhikṣus. After contemplation He said, "Let no bhikṣu confer the Pravrajyā ordination on a slave. If any body comes desirous of the Pravrajyā ordination, let him be asked whether he is a slave or not. If he receives it without being so asked, then the bhikṣu who confers the Pravrajyā ordination commits an offence[4]" (folio 112b[5-7], Snarthang ed. or folio 77b[1-2], Sde-dge ed.).

Here we have two stories of slaves, in Pāli there is only one and that in a very abridged form.

Story of debtors

In folios 112b[7]-115a[5], Snarthang ed. or folios 77b[2]-79a[3], Sde-dge ed. are narrated the stories of two debtors (bu-lon-chags-pa-gñis)—they

1 Cf. *Mbv*, I, 47.1: ayyikā passitvā evaṃ āhaṃsu: ayaṃ so amhākaṃ daso, handa naṃ nemā'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātaṃ raññā Māgadhena Seniyena Bimbisārena: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātuṃ, svākkhāto dhammo, carantu brahamacariyaṃ sammā dukkhassa antakiriyāyā'ti.

2 Cf. *Ibid.*, 47. 1: manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātuṃ. kathaṃ hi nāma dāsaṃ pabbājessantīti.

3 Cf. *Mbv*, 47. 1: bhagavato etam atthaṃ ārocesuṃ.

4 Folio 112b[6-7], Snarthang ed. or folio 77b[1-2], Sde-dge ed.: de-lta-bas-na-dge-sloṅ-gis-bran-rab-tu-dbyuṅ-bar-mi-byaḥo. Ḥgaḥ-zhig-gi-gan-du-rab-tu-byuṅ-bar - ḥdod-pa-ḥoṅs-na. Des-de-la-bran-ma-yin-nam-zhes-dri-bar-byaḥo. Ma-dris-par-rab-tu-ḥbyin-par-byed-na-ḥgal-tshabs-can-du-ḥgyur-ro. Cf. *Mbv*, I, 47.1: na bhikkhave dāso pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā'ti.

are practically the same as the stories of the two slaves which have already been recounted—in these the debtors take the place of the slaves. They are therefore not reiterated.

In Pāli[1] there is only one story of a debtor and that is a very meagre one.

Story of a son of a noble man

Folios 115a[6]-117a[2], Snarthang ed. or folios 79a[3]-80a[5], Sde-dge ed. narrate the story of a son of a noble man, who, on being rebuked by his father left home and got ordained with the bhikṣus, without the consent of his parents. Buddha, on being apprised of this, made it a rule that no one should receive the Pravrajyā ordination without the consent of their parents—an exception was made only in case of those who came from a very distant place and nothing had been heard of their parents.[2]

In Pāli the account is different. According to it the rule was framed on account of the ordination of Rāhula, son of Buddha[3].

It may be noted here in passing that Rāhula received the Pravrajyā ordination from Śāriputra[4] and not from Buddha, and from this it is clear that the power of ordination had already been delegated to his disciples by Buddha.

Story of a young man

In folios 117a[2]-118b[6], Snarthang ed. or folios 80a[5]-81a[7], Sde-dge ed. is related the story of a young man, who on being scolded by his teacher and mother for not taking proper interest in his studies, left home secretly and got himself ordained as a bhikṣu.

Subsequently, his mother found him out and forcibly brought him back home.

The bhikṣus reported this to the Blessed One and He enjoined the bhikṣus not to confer the Pravrajyā ordination on any one without

1 Cf. *Mhv*, I, 46. 1.

2 Cf. *Mhv*, I, 54, 6: na bhikkhave ananuññāto mātāpitūhi putto pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā'ti.

3 Cf *Ibid*., I, 54, pp. 82, 83.

4 Cf. *Ibid*., I, 54. 2.

the consent of the Saṅgha (dge-ḥdun-la-ma-zhus-par-rab-tu-dbyuṅ-bar-mi-byaḥo).

There is no such story in Pāli.

Story of a sick man and that of the Blessed One

Folios 118b[6]-123a[6], Snarthang ed. or folios 81a[7]-84b[1], Sde-dge ed. narrate the story of a sick man (nad-pa) and that of the Blessed One when he was in the Nyagrodha Vihāra at Kapila (ser-skyaḥi-gnas-na-nya-gro-dhaḥi-kun-dgaḥ-ra-ba).

A young man, while he was sick, received the Pravrajyā ordination from a bhikṣu but gave up religious life and returned home as soon as he was cured by Jīvakakumārabhṛtya (Ḥtsho-byed-gzhon-nus-gsos), a celebrated physician.

The bhikṣus reported this to the Blessed One who enjoined the bhikṣus not to confer the Pravrajyā ordination on a sick person[1] (folios 118b[5]-121a[6], Snarthang ed, or folios 81a[7]-83a[3], Sde-dge ed).

The story fairly agrees with that in Pāli.[2]

The other story is that the king Śuddhodana (rgyal-po-zas-gtsaṅ) was moved with pity on hearing the lamentations of the Śākya women on the occasion of the ordination of their fathers, husbands, brothers, and other relatives and approached Buddha with a request not to confer the Pravrajyā ordination on young men without the consent of their parents.

The Blessed One complied with his father's request and enjoined the bhikṣus not to grant the Pravrajyā ordination to any one without the consent of their parents—exception, however, was made in favour of those who came from a great distance and nothing had been heard of their parents (folios 121a[5]-123a[6], Snarthang ed. or folios 83a[3]-84b[1], Sde-dge ed).

There is no such story in Pāli but it may be compared with the chapter, 54, 4-5 of the *Mahāvagga*, I.

1 Dge-sloṅ-gis-nad-par-rab-tu-dbyuṅ-bar-mi-byaḥo. Cf. *Mbv*, I, 39.7 : na bhikkhave pañcahi ābādhehi phuṭṭho pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā'ti.

2 *Mbv*, I, 39, 4-7, pp. 72, 73.

In folio $123a^{5}$-^{6}, Snarthang ed. or folio $84b^{1}$, Sde-dge ed, we have an uddāna[1] (table of contents) of the folios $123a^{6}$-$188a^{2}$, Snarthang ed. or folios $84b^{1}$-$127b^{2}$, Sde-dge ed.—(a) scaring away crows (kākuṭṭepaka pravrajyā), (b) misconduct with nuns, (c) living clandestinely with the bhikṣus, (d) a eunuch, (e) an animal, (f) a Tīrthika, (g) a matricide, and (h) a parricide.[2]

Let us now give a short résumé of the contents of each of them: —

(a) *Kākuṭṭepaka pravrajyā*

In folios $123a^{6}$-$133b^{1}$, Snarthang ed. or folios $84b^{1}$-$91a^{5}$, Sde-dge ed. is given a long account of two boys, who after the death of their parents, took shelter under their maternal uncle Ānanda and he used to give them some food out of his own and himself became pale and emaciated.

This was reported to the Blessed One who enquired of Ānanda if they had been ordained and he replied in the negative saying that they could not be, as they were not yet fifteen years of age—the minimum age for ordination.

Then the Blessed One enjoined the bhikṣus to confer the Pravrajyā ordination even on boys, only seven years old, if they could scare away crows.[3]

This is known in Pāḷi as the Kākuṭṭepaka pravrajyā.[4]

Thereafter, the boys received the Pravrajyā ordination from Ānanda and began to read with care but after a few days they became inattentive to their studies. Shortly after, they were placed under the charge of Mahāmaudgalyāyana (Maud-gal-gyi-bu-chen-po). One day the venerable Mahāmaudgalyāyana took them out to enjoy a holiday. Then he, whose pre-eminence lay in his possession of ṛddhi power,

1 Tib. sdom-la.

2 Bya-rog-skrod-daṅ-sun-phyuṅ-daṅ. Rku-thabs-gnas-daṅ - ma-niṅ - daṅ. Dud-ḥgro-daṅ-ni-mu-stegs-can. Ma-bsad-pa-daṅ-pha-bsad-paḥo.

3 Folio $125a^{2}$, Snarthang, ed. or folio $85b^{3}$, Sde-dge ed.: lo-bdun-lon-pa-bya-rog-skrod-nus-pa-yoṅs-su-spaṅs-bas-rab-tu-dbyuṅ-bar-rjes-su-gnaṅ-ṅo.

4 Cf. *Mhv*, I, 51.1.

took them to a place and transformed it into hell. The boys heard loud sounds of cutting, sawing, striking and the like, and were highly terrified. They also witnessed ghastly scenes such as, of men being sawed, persons grinding mills, people being put into hot cauldron and so on—they were so much frightened that their hair stood on end. On another day he took them out to a place for enjoying a holiday and changed that spot into heaven. They heard the sonorous sound of different kinds of musical instruments such as guitar, lute, tabor and the like, played upon by the gods, and saw heavenly nymphs thronging together in the mansion.

They enquired of Mahāmaudgalyāyana the reason for this and he told them that he had created the hell and the heaven with the aid of his ṛddhi power to give them an idea of the woes of hell and the joys of heaven—both are results of karma (action). It is karma (action) that determines the future course of life of a man after his death. People, who do good deeds, go to heaven after death, and those, who do bad deeds, to hell.

Having heard of the consequences of karma, they began to read with care and received exhortations frequently and were released from the āśravas (miseries), and ultimately attained arhathood.

The first part of the story, *i.e.*, the kākuṭṭepaka pravrajyā substantially agrees with that in Pāli[1] but the second portion, dealing with the consequences of karma, is wanting in Pāli.

It is, however, to be noted here that these two boys, who have been described here as Ānanda's sister's sons, have been described in Pāli as the sons of a house-holder who was devoted to Ānanda.

The description of heaven and hell given here, although wanting in the *Mahāvagga*, I, may be compared favourably with that in the *Vimānavatthu*[2] and the *Mahāvastu*[3] respectively.

1 Cf. *Mbv*, I, 51.1.

2 The *Vimānavatthu* contains a collection of the stories of Moggallāna's visits to the various worlds. His visit to the deva-world was very welcome.

3 *Mahāvastu*, ed. Senart, pp. 4-26 (naraka parivarta).

(b) *Misconduct with nuns*

While roaming at Kāśī at the end of his varṣāvāsa, the Blessed One told the bhikṣus that Buddhas never smile in vain, when they do different rays of light such as, green, yellow, red and the like, issue out and penetrate into the different regions of heaven and hell. Further, the rays disappear in different directions according to different predictions, *viz.*, when Buddhas predict the future, the rays disappear in front of them and so on. While narrating the effects of the smile thus, the Blessed One came to learn that there were some bhikṣus who had violated the bhikṣuṇīs (nuns). Thereupon, He asked the bhikṣus not to confer the Pravrajyā ordination on those who had committed fornication with the bhikṣuṇīs[1] (folios 133b[1]-136a[3], Snarthang ed. or folios 91a[5]-93a[2], Sde-dge ed.).

In the Tibetan version, as a general rule, we find that a rule or law is introduced by an anecdote, but it is not so in this instance—there is no story or anecdote introducing this rule. The Blessed One laid down the rule as soon as he heard about the violation of the bhikṣuṇīs by bhikṣus while he was discoursing on the subject of the smile of Buddhas.

The Pāli version,[2] on the other hand, gives us an interesting story necessitating the immediate promulgation of this rule.

The story is as follows:—

Kaṇḍaka, a śrāmaṇera attached to the venerable Upananda, had violated a bhikṣuṇī named Kaṇḍakā. The Blessed One being apprised of this by the bhikṣus laid down the rule stated above.

Thus we see that according to the Pāli version the rule had its origin on the Blessed One being apprised of the conduct of a particular bhikṣu towards a particular bhikṣuṇī, but in Tibetan, the Lord heard generally about the violation of bhikṣuṇīs by bhikṣus and laid down the rule.

1 Dge-sloṅ-ma-sun-phyuṅ-ba.
2 Cf. *Mhv*, I, 60.1, p. 85.

(c & d) *Living clandestinely with the bhikṣus and a eunuch*

In folios 136ab[3]-139b[7], Snarthang ed. or folios 93a[2]-95b[3], Sde-dge, ed. are related two tales—(i) of a man living clandestinely (with the bhikṣus)—rku-thabs-su-gnas-pa, and (ii) of a eunuch (ma-niṅ)—both the stories have been put under the heading, "Living clandestinely" (rku-thabs-gnas).

The stories, introducing the rule that the persons living clandestinely with the bhikṣus and eunuchs should not be admitted into the Saṅgha and if already admitted, should be expelled from it, agree fairly with those in Pāli[1] and so they are not narrated here as that would only unnecessarily increase the volume.

(e) *Animal*

Folios 139b[7]-175b[1], Snarthang ed. or folios 95b[3]-119b[1], Sde-dge ed. deal under the heading, "Animal" (dud-ḥgro) with the stories of —an illusory serpent, an illusory monastery, Saṅghāyuṣa[2] and Kāśyapa (Ḥdod-sruṅ).

The story of a serpent in the disguise of a man embracing the doctrine, is found, with some variation in Pāli;[3] but the other three stories are not to be found in Pāli.

The story of Saṅghāyuṣa reminds us at once of that of Saṅgharakṣita in the *Divyāvadāna*.[4] Both the stories agree quite closely—the difference is only in the title. Prof. Pzyluski[5] further informs us: "We should not be therefore surprised to find in it (Mūlasarvāstivāda Vinaya) pieces of diverse character and some important fables extracted from the *Divyāvadāna*." Thus we are led to believe that both of them

1 *Mhv*, 1, 62; 1, 61.

2 Tib. Dge-ḥdun-ḥtsho—we have tentatively reconstructed it in Sanskrit as Saṅghāyuṣa. We do not find the name of Saṅghāyuṣa in Pāli or Sanskrit Buddhist literature any where, but we find the name Saṅgharakṣita in the *Divyāvadāna*.

3 *Mhv*, I, 63.

4 *Divyāvadāna*, ed. Cowell & Neil.

5 Fables in the Vinaya Piṭaka of the Sarvāstivadins published in *IHQ*, 1929.

are derived from a common source or the former has been taken from the *Divyāvadāna* with a modification of the title.

(f) *Tīrthika*

The story of a Tīrthika (mu-stegs-can) is contained in folios $175b^2$-$176b^7$, Snarthang ed. or folios $119b^1$-$120a^7$, Sde-dge ed. It runs thus:—

While the Blessed One was living at Śrāvastī, a Tīrthika came to the ārāma (monastery) on the 14th or 15th day of the lunar month which is the time for the observance of the Poṣadha ceremony and found the bhikṣus leading a luxurious life and thought of embracing the doctrine of Buddha.

Then the Tīrthika came to the ārāma (monastery) one day and got ordained with the bhikṣus but later on, it was discovered that he was a Tīrthika.

The Blessed One, on being apprised of this, asked the bhikṣus not to admit any Tīrthika, and if admitted, he should be expelled from the Saṅgha.

The occasion necessitating the promulgation of this rule is not stated in the Pāli version—simply the rule is stated.[1]

(g & h) *Matricide and parricide*

The stories of a matricide (ma-bsad-pa) and of a parricide (pha-bsad-pa) are related in folios $176b^7$-$188a^2$, Snarthang ed. or folios $120a^7$-$127b^2$, Sde-dge ed. The Pāli versions[2] are short and simple unlike the Tibetan ones.

The story of a matricide as in Tibetan is given below:

When the Blessed One was living at Śrāvastī, in the Jetavana, the garden of Anāthapiṇḍada, a house-holder married a lady from the family of his own rank and a son was born of the union. Later on, the house-holder, in quest of fortune, went abroad with articles of merchandise but unfortunately he died there—leaving his wife and son

1 Cf. *Mhv*, I, 62.3: titthiyapakkantako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo'ti.

2 *Ibid.*, I, 64, 65.

who were looked after by a kinsman of his. The boy grew up and fell in love with a girl and to win her killed his mother. The girl also forsook him and he was penitent for his evil act and sought the advice of the Tīrthikas who, instead of pointing out to him the means of deliverance from the sin, advised him to put an end to his wretched life by throwing himself into the fire, by taking poison or by any such method. This aggravated his distress. Thereafter, he went to the Jetavana and found a bhikṣu reading aloud "He, who opposes good actions to a committed crime, may shine even in this world like the sun and the moon, after having escaped from a cloud," and resolved to get ordained with the Śākyaputra śramaṇas to counteract the evil consequences of his misdeed. A bhikṣu at his request ordained him but later on it transpired that he was a matricide.

The bhikṣus reported this to the Blessed One and He said, "Let this matricide, Oh bhikṣus, be expelled forthwith from the Saṅgha and if any one comes desirous of the Pravrajyā ordination, let him be asked if he is a matricide. If he is ordained without being so asked, then the monk, who confers the Pravrajyā ordination on him, commits an offence."

Sometime after, the matricide, expelled thus from the Saṅgha, went to a bordering country and got a vihāra (monastery) constructed through the munificence of a householder and there many bhikṣus came to him from different quarters for exhortation and some, under his able guidance, attained Arhathood.

Shortly after, he fell ill and all kinds of medicinal roots, herbs, leaves, fruits and the like, were administered to him but they were all of no avail and he died and was born in the Avīci hell, as he was a matricide. Later on, for developing wholesome thought (kuśalacitta) while being beaten with hammers by the beings of hell, he was born in the Cāturmahārājika heaven.

The story of the parricide is the same as that of the matricide, *mutatis mutandis.*

The Pāli versions of the stories, as already stated, are short and simple. For the convenience of comparative study of versions—Tibetan and Pāli—the story of the matricide, as in Pāli, is shortly given below:—

A young man, who killed his mother, was penitent and got ordained with the Śākyaputra śramaṇas to escape the consequences of his evil act. The venerable Upāli learnt on enquiry that the man was a matricide and the bhikṣus reported this to the Blessed One and the Blessed One said, "Let no matricide receive the Pravrajyā ordination and if he has already received it, then let him be expelled from the Saṅgha".

The stories of the parricide is the same as above, *mutatis mutandis.*

The stories in the Tibetan and Pāli are the same—only those in the former contain fuller details.

In folios 188a³, Snarthang ed. or folio 127b², Sde-dge ed., we have another uddāna[1] (table of contents) of folios 188a³-193b³, Snarthang ed. or folios 127b²-131a⁴, Sde-dge ed.—(i) arhantacide, (ii) causing schism in the Saṅgha, (iii) shedding Buddha's blood with evil intention, (iv) the four pārājikā offences, and (v) also three others entailing expulsion from the Saṅgha, *viz.*, defects either in the body, organs or limbs.

(i) The story of an arhantacide is related in folios 188a³-190b², Snarthang ed. or folios 127b³-129a³, Sde-dge ed. It agrees fairly with that of the Pāli version[2]—but as usual the Pāli version is much shorter.

The rules (ii-v) are not introduced by any introductory stories either in the Tibetan or in Pāli. In folios 190b²-193a³, Snarthang ed. or folios 129a³-131a⁴, Sde-dge ed., are enumerated certain types of persons who should not be admitted into the Saṅgha. The lists in the Tibetan and Pāli are the same[3]—only the Tibetan contains an additional one—of a person who has committed an offence of the same degree as any of the four pārājikās.

The omission in the *Mahāvagga* of the pārājikā offences entailing

1 Sdom-la. Dgra-bcom-bsad-dañ-dge-ḥdun-dbyen. Ṅan-sems-kyis-ni-khrag-phyuñ-dañ. Pham-par-ḥgyur-ba-bzhi-po-dañ. Gnas-nas-dbyuñ-ba-gsum-yin-no.
2 *Mhv*, I, 66, pp. 88-89.
3 *Ibid.*, I, 67, 71.

expulsion form the Saṅgha is probably to avoid recapitulation as the offences were well-known to the bhikṣus.

This completes the Pravrajyāvastu (rab-tu-byuṅ-baḥi-gzhi)—the first book of the Vinayavastu of the Mūlasarvāstivāda school.

Thus we see that the Pravrajyāvastu has a fair agreement with the Mahākhandhaka of the *Mahāvagga*[1].

[1] Vinaya Piṭaka, Vol. I, pp. 1-100.

CHAPTER VIII

THE POṢADHAVASTU

The Poṣadhavastu (gso-sbyoṅ-gi-gzhi) is contained in folios 193b[3]-335a[3], Snarthang ed. or folios 131a[4]-221b[6], Sde-dge ed.

It is generally taken for granted that the ceremony of Poṣadha (Uposatha) was introduced into the Saṅgha at the instance of king Bimbisāra. The word Poṣadha (Uposatha) corresponding to Sanskrit Upavasatha, lit., means fasting, but it is usually taken to mean a ceremony in which religious discourses are held on certain days of a month for the well-being of the members of the community. Such practice was in vogue among other sects of ascetics even before Buddha. It is held twice every month on the new moon and full moon days. On those days the monks are to assemble at a selected place and recite the *Prātimokṣasūtra* containing rules of conduct. They are also to confess their offences committed, if any, during the preceding fortnight and obtain moral purity thereby.

It was the usual practice with the lay-devotees (dge-bsñen) of Rājagṛha to pay their respects daily to the Blessed One while living at Rājagṛha. One early morning on their way to the Lord, they stopped at the residence of the Tīrthikas (mu-stegs-can) thinking that it was too early for them to visit him, absorbed as he might have been in deep meditation at this early hour of the day. While staying there for a short while, they heard the gossip of the Tīrthikas that meditation[1] and Poṣadha (gso-shyoṅ) ceremony were exclusive to their own community—both of them were wanting in other religious sects.

Shortly after, the lay-devotees (upāsakas) approached the Blessed One and requested him to introduce them in the Vinaya framed for the guidance of the monks. Pursuant to it, Buddha introduced the practice of meditation and the observance of the Poṣadha ceremony into his Saṅgha (folios 131a[4]-132a[1], Sde-dge ed.).

1 Tib. Ḥdug-pa, lit., means sitting, but it means meditation here ḥdug-pa-ni-rnal-ḥbyor-te (folio 132a, Sde-dge ed.).

The Blessed One permitted the monks to practise the meditation and to observe the Poṣadha ceremony, but the monks knew nothing of them. At this Buddha gave directions about the way of practising the meditation and observing the Poṣadha. As to the meditation he told the monks that they should ponder that this body is nothing but a collection of various impure things which are subject to destruction. In short, the monks were to ponder over the thirty-two parts of the body as impure and impermanent.[1] As to the other, we mean the Poṣadha ceremony, Buddha told the monks that they should meet together every fortnight and recite the *Prātimokṣasūtra* containing rules of conduct of the monks. Later on, elaborate rules were framed to guard against delinquencies and to obviate difficulties which arose by reason of the introduction of the meditation (ḥdug-pa) and the *Prātimokṣasūtra* (So-sor-thar-paḥi-mdo) [folios 132a¹-137b³, Sde-dge ed.].

In folios 137b⁴-138b⁶, Sde-dge ed. is related the story of the brahmin Kapphina in whose mind doubt arose as to whether or not he should attend the Poṣadha ceremony.

When Lord Buddha was residing at Rājagṛha, in the Veluvana, in the Kalandakanivāpa, a certain brahmin named Kapphina hailing from another residence (gnas) was also staying at Rājagṛha at that time. On the Uposatha day he was hesitating whether or not he should take part in the Uposatha ceremony with the monks of the residence (gnas, āvāsa) thinking that he was pure. Coming to know of it by the power of his mind, Buddha appeared before Kapphina and advised him to take part in it. Kapphina did it on the exhortation of the Lord. And on this occasion, the Blessed One enjoined that complete fraternity should include the presence of not only the existing monks of a residence (gnas) but also of those belonging to another residence, present by chance, on the day of the Poṣadha ceremony in that residence.

In folios 138b⁶-221b⁵ are recorded the boundary of the residence (gnas), the number of Poṣadha services, modes of reciting the *Prātimokṣasūtra*, the holding of the Poṣadha ceremony under exceptional circumstances, dispute as to the date of the calculation of the Poṣadha service and the interdiction of the Poṣadha service.

1 Cf. Mahāsatipaṭṭhāna Suttanta of the *Dīgha Nikāya*.

Buddha, on a reference to him as to the boundary of the residence, made certain rules. He made it a rule that the residence should have a fixed boundary, *e.g.*, a rock, a wall, a post, a tree, a fence, a crevice, a high way or a spring[1] on its four directions. In the absence of any fixed boundary the mark of a residence should be taken as a ditch in all cases. Further, when the residence would happen to be in the wood, its limit should be two miles in extent at most.

Buddha told the monks that there were two Poṣadha days- the fourteenth and the fifteenth of the half-month. The monks were required to attend the assembly of the day and recite the *Prātimokṣa-sūtra* containing rules of conduct of the monks of the Saṅgha. They were also to confess their offences of omission and commission. In this connection he also told them that there were four Poṣadha services: (i) the Poṣadha service held unlawfully by an incomplete assembly of monks, (ii) the Poṣadha service held unlawfully by a complete assembly of monks, (iii) the Poṣadha service held lawfully by an incomplete assembly of monks, and (iv) the Poṣadha service held lawfully by a complete assembly of monks. Of them no (iv) should be considered as proper[2].

Buddha, on being interrogated by Ānanda as to the recital of the *Prātimokṣasūtra*, told him that there were five ways of reciting it: (i) the introduction having been recited, the rest should be taken as read, (ii) the introduction and the four pārājikā rules having been recited, the rest should be taken as read, (iii) the introduction, the four pārājikā rules as also the thirteen saṅghāvaśeṣā rules having been

1 Folio 138b[7]-139a[1], Sde-dge ed.: pha-boṅ-gyi-mtshan-maḥam. Rtsig-paḥi-mtshan-maḥam. Ka-baḥi-mtshan-maḥam. Śiṅ-ljon-paḥi-mtshan-maḥam. Ra-baḥi-mtshan-maḥam. Bya-skyibs-kyi-mtshan-maḥam. Lam-po-cheḥi-mtshan-maḥam. Khron-pa-la-sogs-paḥi-mtshan-ma-brtan-po-gzugs-par-byaḥo.

2 Cf. *Mahāvagga*, II, 14: dve'me bhikkhave uposathā cātuddasiko ca pannarasiko ca, ime kho bhikkhave dve uposathā'ti. atha kho bhikkhūnaṃ etad ahosi: kati nu kho uposathakammānīti. bhagavato etaṃ atthaṃ ārocesuṃ. cattār' imāni bhikkhave uposathakammāni, adhammena vaggaṃ uposathakammaṃ, adhammena samaggaṃ uposathakammaṃ, dhammena vaggaṃ uposathakammam, dhammena samaggaṃ uposathakamman ti.....tasmāt iha bhikkhave evarūpaṃ uposathakammaṃ karissāma yadi daṃ dhammena samaggan ti, evañ hi vo bhikkhave sikkhitabban ti.

recited, the rest should be taken as read, (iv) the introduction, the four pārājikā rules, the thirteen śaṅghāvaśeṣā rules and the two aniyata rules having been recited, the rest should be taken as read, and (v) the recital of all its rules in their full extent.[1]

The original rule was that all the monks of a residence should hold the Poṣadha ceremony together. None of them could be absent. Once a monk fell ill on the day of the Poṣadha ceremony, and other monks of the residence brought it to the notice of the Blessed One fearing that his absence from the Poṣadha service would act as a hindrance to the Poṣadha ceremony. At this Buddha told the monks to hold the Poṣadha service after ascertaining purity of the sick monk. In this connection he also gave certain directions for ascertaining purity. Shortly after, other cases regarding failure of attendance of the monks from the Poṣadha service were reported to Buddha. He then made it a rule that if any one failed to join in the service due to unforeseen events, he should send his consent by proxy and in which case the consent of the absentee was as valid as that of one present personally in the service. It may be recalled that Saṅgha was democratic in constitution. Every transaction of the Saṅgha was done on the basis of the rule by majority and that was why consent of all the monks of a residence (gnas) was so much insisted upon. Here are also discussed cases other than that of actual attendance, *viz.*, the minimum number of monks for holding the Poṣadha service as also for declaration of purity, the holding of the Poṣadha in case of only one monk remaining in the residence and the like. A study of all these cases reveals that a wider latitude was given by Buddha to the monks in each of the cases to suit their convenience.

1 Cf. *Mahāvagga.*, II, 15: pañc'ime bhikkhave pātimokkhuddesā: nidānaṃ uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ paṭhamo pātimokkhudeso. nidānaṃ uddisitvā cattāri pārājikāni uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ dutiyo pātimokkhuddeso. nidānaṃ uddisitvā cattāri pārājikāni uddisitvā terasa saṃghādisese uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ tatiyo pātimokkhuddeso. nidānaṃ uddisitvā cattāri pārājikāni uddisitvā terasa saṃghādisese uddisitvā dve aniyate uddisitvā avasesaṃ sutena sāvetabbaṃ, ayaṃ catuttho pātimokkhuddeso. vitthāren'eva pañcamo. ime kho bhikkhave pañca pātimokkhuddesā'ti.

Buddha enjoined that if there was a dispute with regard to the date of the calculation of the Poṣadha service—the incoming monks counting the day as the fifteenth, while the resident monks reckoning it as the fourteenth—then if the number of the incoming monks was greater, the resident monks should yield to them and *vice versa*.[1]

Now we pass on to the concluding portion of the section dealing with certain classes of persons who were debarred from taking part in the Poṣadha service.

Buddha, on being interrogated as to those who could take part in the service, told the monks that all persons were not entitled to participate in it. Persons excluded from it were: śrāmaṇera, śrāmaṇerī, one guilty of pārājikā offences, one turned out from the Saṅgha for not confessing his guilt, a matricide, a parricide, a hermaphrodite, one who has violated a nun, an animal in human form and the like.[2]

The idea underlying the introduction of the Poṣadha was to get the erring monks properly reproved, and if necessary to get rid of them for the welfare of the Saṅgha.

Our Tibetan text corresponds with the Pāli Uposathakkandhaka.[3] The disagreement between the versions—Tibetan and Pāli—is slight as to the account of the introduction of the Poṣadha into the Saṅgha. Both agree in saying that king Bimbisāra was instrumental in its introduction. In the Tibetan, however, there are ampler details, *e.g.*, meditation carried to excess by the Śākya priests and the explanation of the terms connected therewith,[4] five sorts of ghaṇṭis (plates of mixed metals), instead of the bells, were to be sounded at the prayer time, and the like.

Pravāraṇāvastu

The third Vastu in the text is called the Pravāraṇāvastu (Dgag-dbyeḥi-gzhi). It is the third book in the Tibetan Vinayavastu, while it

1 Cf. *Mahāvagga*, II, 34, 1-4.
2 Cf. *Ibid.*, II, 36, 1-3.
3 Vinaya Piṭaka, Vol. I, pp. 101-136.
4 Dulva, Vol. Ka, folio 195a (Snarthang ed.).
5 *Ibid.*, folio 201a (Snarthang ed.).

occupies the fourth of the Pāli Vinaya. The arrangement in the latter appears to be more systematic. It is contained in folios $335a^{8}$-$357b^{5}$, Snarthang ed. or folios $221b^{6}$-$237b^{2}$, Sde-dge ed. In folio $335a^{3}$-^{4}, Snarthang ed. or folio $221b^{5}$-^{6}, Sde-dge ed. we have, as usual, an uddāna (summary) which gives in brief the contents of the Pravāraṇā-vastu, *viz*., Pravāraṇā—permissible, mandatory, lawful, unlawful and the duty of a sick man, after his recovery, in the Pravāraṇā ceremony.[1]

The ceremony of Pravāraṇā was held on the 14th or 15th day of the month of Kārtika, at the termination of the varṣāvāsa. The ceremony was inaugurated by a Saṅghakarma inviting the bhikṣus to assemble on the occasion to confess their offences committed during the varṣāvāsa and to be punished according to the gravity of the offences. In short, it was an observance where the bhikṣus were to confess all offences—seen, heard or apprehended—committed by them during the rains. The ceremony was similar to the Pārisuddhi of the Pātimokkha assembly and the minimum number of the bhikṣus required was two. There are two kinds of Pravāraṇā, *viz*.,: (1) Mahāpravāraṇā (the great Pravāraṇā) and (2) Saṅghapravāraṇā (an abridged Pravāraṇā). The ceremony lasts for a day only. Rules were also made for the guidance of the bhikṣus in the matter of the observance of the ceremony and the disabilities prescribed for non-compliance with it.

The Pravāraṇāvastu[2] was translated into Chinese by the noted Chinese pilgrim I-tsing who was very much interested in the Vinaya literature.[3]

The correspondence of the Tibetan version with the Pāli Pavāraṇak-khandhaka[4] is close. Both the versions—Tibetan and Pāli—open with the story of the bhikṣus coming to meet Buddha at Śrāvastī in the Jetavana at the termination of their varṣāvāsa. Buddha exchanged greetings with them as usual, and enquired if they had been able to spend the varṣā profitably. Subsequent rules of the ceremony and the formalities to be undergone are also the same in both the versions—

1 Dgag-dye-rjes-su-gnaṅ-ba-dan. Dgag-dbye-byed-pa-bsgo-ba-daṅ. Chos-daṅ-chos-min-gtogs-pa-daṅ. Nad-pa-gso-bahi-las-rnams-so.

2 Taisho, Vol. XXIII, 1446.

3 Takakusu, *I-tsing*, Introduction, p. XXXVII.

4 Vinaya Piṭaka, Vol. I, pp. 157-171.

sometimes there is striking and *verbatim* agreement. In the Tibetan version the undernoted preliminaries are mentioned in detail:—

(1) The Saṅgha shall be apprised of the place of holding the Pravāraṇā ceremony some seven or eight days before the same so that the members may get ready for it.

(2) Necessary preliminaries are to be attended to before the ceremony, *viz.*, the monastery should be swept, sprinkled with water and besmeared with cow-dung to disinfect it, and provision should be made for food, seats, light and drinking water.

(3) Proper announcement should be made by a bhikṣu and this is known as Jñapti.

The Varṣāvastu should precede the Pravāraṇā in the classification as has been done in the Pāli Vinaya, unlike the Tibetan. The Pravāraṇā, as already told, is held after the conclusion of the varṣāvāsa to confess the breaches committed during the period. Our suggestion is also corroborated by the *Mahāvyutpatti*[1] which places the Varṣāvastu third in the arrangement of the Vastus—the fourth place being given to the Pravāraṇāvastu. We have further corroboration from the Chinese translation[2] where the Varṣāvastu precedes the Pravāraṇāvastu.

Varṣāvastu

The Varṣāvastu (Dbyar-kyi-gzhi) is contained in folios 357b⁶-378a⁷, Snarthang ed. or folios 237b²-251b³, Sde-dge ed. We have, as usual, at the very outset an uddāna[3] (summary) giving in brief the general contents of the Varṣāvastu, *viz.*,: prescribing the varṣāvāsa, bhikṣus approaching Udayi, bhikṣus being absent for seven days for an affair and the affair to be accomplished (within seven days) by the bhikṣus.

The Varṣāvastu[4] was translated into Chinese by I-tsing.[5]

1 *Mahāvyutpatti*, ed. Sakaki, CCLXXV, p. 583.

2 Takakusu, *I-tsing*, Introduction, p. XXXVII.

3 Dbyar-gnas-rjes-su-gnaṅ-ba-daṅ. Ḥchar-kar-ḥgro-ba-dag-daṅ-ni. Bya-ba-la-ni-zag-bdun-daṅ. Ḥgro-bya-ci-zig-bya-baḥo.

4 Taisho, Vol. XXIII, 1445.

5 Takakusu, *I-tsing*, Introduction, p. XXXVII.

The system of passing the three months of the rains by the bhikṣus at a certain place in the Saṅgha, was introduced by Buddha, following the practice current among the adherents of the various non-Buddhistic sects of the day. The varṣāvāsa usually commenced either from the day after the full moon of Āṣāḍha or Śrāvaṇa. The observance of the varṣāvāsa was obligatory on the part of the bhikṣus—the breach of which entailed punishment. A bhikṣu undergoing the varṣāvāsa was not ordinarily permitted to leave the āvāsa (monastery). But under special circumstances he could leave the residence and absent himself for a week only, *viz.*, when he was sent for either by a bhikṣu, a bhikṣuṇī, a śrāmaṇera, a śrāmaṇerī, an upāsaka (lay-devotee) or an upāsikā (female lay-devotee) for the benefit of the Saṅgha or of himself or herself. A bhikṣu could also change his āvāsa (residence) during the varṣāvāsa, if he was troubled by the beasts of prey, reptiles, robbers, demons, or if the āvāsa be destroyed by fire or water, or if there be scarcity of food, or the like. Elaborate rules were laid down for the proper guidance of the bhikṣus and the selection of the āvāsas during their varṣāvāsa. The purpose of the observance appears to be to avoid the great hardship caused to the bhikṣus in their journeys during the rains and for avoiding destruction by trampling of the green herbs, vegetables and small insects. In the words of Buddhaghoṣa the varṣāvāsa may briefly be put thus: "They (the bhikṣus) are to look after their vihāra (if it is in a proper state), to provide food and water for themselves, to fulfil all due ceremonies, such as paying reverence to sacred shrines, etc. and to say loudly once, or twice, or thrice: 'I enter upon vassa in this vihāra for these three months. Thus they are to enter upon vassa".[1]

Our present text agrees closely with the Pāli Vassupanāyikakkhandhaka.[2] There are of course slight differences in details. In both the versions, Tibetan and Pāli, we have at the very outset the occasion which necessiated the introduction of the observance of the varṣāvāsa into the Saṅgha by Buddha. It is said that while the Blessed One was living at Śrāvastī, in the Jetavana, the garden of Anāthapiṇḍada, the

1 Rhys Davids and Oldenberg, Vinaya Texts, pt. I, p. 229.
2 Vinaya Piṭaka, Vol. I, pp. 137-156.

varṣāvāsa had not yet been introduced. People began to murmur and speak ill of the bhikṣus, and said, "These Śākyaputra śramaṇas, unlike the Tīrthikas, have no āvāsas to live in during the rains while even the beasts have. They destroy green herbs, vegetables and small insects by treading upon them during their travels".

The Blessed One, having heard of this, following the system current among the then religious orders, instituted the system of spending the three months of the rains in āvāsas.

As regards the rules for the proper guidance of the bhikṣus during their varṣāvāsa, the selection of the āvāsas and so on, they are to the same effect in both the versions.

In the Tibetan version, the preliminaries to be attended to before the observance of the varṣāvāsa are as follows:—

(1) The ārāma should be swept and besmeared with cow-dung.

(2) Seats are to be provided for the bhikṣus residing there during the varṣāvāsa.

(3) Bells should be struck inviting the bhikṣus to commence the varṣāvāsa.

(4) A bhikṣu should formally be appointed by the Saṅgha as the distributor of seats and beds for the bhikṣus in the ārāma.

These, among others, are some of the details, which are not found in the Pāli version.

CHAPTER IX

THE CARMAVASTU

The Carmavastu (Ko-lpags-kyi-gzhi) is contained in folios 378a[7]-408a[7] of the vol. Ka as well as 1-10a[2] of the vol. Kha of the Snarthang ed. or folios 251b[3]-311a[6], Sde-dge ed.

This section presents us with directions concerning the use of shoes, rugs and the like. It lays down the number of monks who could confer the Upasampadā in the border countries. Here are also discussed the boundaries of ·the border countries as also certain special privileges granted to the monks of Avantī and the like with regard to their shoes and bath.

Folios 378-396, Snarthing ed. relate the story of Gro-bzhin-skyes (lit., one who is born on the constellation Śravaṇa), his birth, infancy, youth, sea-voyage and his admission into the Saṅgha.

There lived at Vāsavagrāma (Gnas-pa-zhes-bya-baḥi-groṅ-khyer) in the border country a very wealthy house-holder named Sde-ḥjoms. He was issueless for a long time and constantly prayed to gods to have one. At last he was favoured with a son. The boy was called Gro-bzhin-skyes, *i.e.*, Śroṇa because he was born on the constellation Śravaṇa. He had several nurses to wait upon him and had also three palaces suitable for three seasons to live in. When he grew up he used to spend his days in the company of women in singing, dancing and the like in the palace. One day his father admonished Gro-bzhin-skyes (Śroṇa) saying that if he were to act in this way, his wealth would be exhausted and he would be visited with extreme poverty shortly. The boy took it to heart and decided to carry on sea-borne commerce. Thus one day with a great following he set out for the voyage with articles of merchandise and reached the sea for the purpose. He got into the boat with his companions and reached Ratnadvīpa in course of time. They all landed at the island and sold their goods which fetched emple money. They again got into the boat and came back to their starting place soon due to the favourable wind. On alighting from the boat they felt very much tired and took some rest on the beach,

Gro-bzhin-skyes' companions finding Gro-bzhin-skyes asleep left him and came back home. Gro-bzhin-skyes (Śroṇa) woke up and finding none became very afraid. He began to walk to and fro and in course of his rambling, he came over to a city of ghosts where he saw beings undergoing different kinds of punishments. He became very terrified and a female-ghost took pity on him and had him conveyed to his native place Vāsavagrāma. His parents, who took their son to be dead rejoiced to have him in their midst after so long a time and asked him to enjoy the wealth. Then Gro-bzhin-skyes (Śroṇa) disclosed his intention to renounce the world and asked their permission for the same. He was, however, prevailed upou to stay at home but shortly after the death of his parents, he gave away all his riches to the poor and joined the Saṅgha. Having renounced the world Gro-bzhin-skyes (Śroṇa) approached the venerable Mahākātyāyana and asked for his Pravrajyā. The venerable Mahākātyāyana conferred it on him. Gro-bzhin-skyes having been initiated, exerted much and attained the third stage of sanctification (phir-mi-ḥoṅ-ba).

The venerable Mahākātyāyana wished to confer Upasampadā on him immediately but had to delay it, because it was often difficult to get together the necessary number of monks for the purpose there. This was because there were but few monks in Avantī as also in the border country. It may be recalled that the Buddha made it a rule that the minimum number of monks, who could confer the Upasampadā ceremony, should be ten.[1] So Gro-bzhin-skyes (Śroṇa) had to wait till the number was complete. Shortly after his Upasampadā, Gro-bzhin-skyes (Śroṇa) expressed his desire to the venerable Mahākātyāyana to visit the Buddha. The venerable Mahākātyāyana agreed to it saying that he should seek permission of the Buddha for the following five practices:—

(i) To perform Upasampadā by a chapter of five monks only in frontier districts as there were but few monks.

(ii) To use foot-wears in countries like Avantī and others, the soils of which were full of gravels.

(iii) To bathe constantly as people of Avantī and Southern country attached great importance to bathing.

1 Cf. *Mahāvagga*, P.T.S. ed., pp. 58, 59.

(iv) To use different kinds of rugs, and

(v) To keep an extra robe even after the lapse of ten days.[1]

To each of these practices Gro-bzhin-skyes (Śroṇa) obtained Buddha's permission and since then these privileges were enjoyed by the monks of the frontier districts.

Here are also given the boundaries of the border country. They are as follows: On the east is the town called Puṇḍavardhana, to the east of which is the mountain range called Puṇḍakaṣkaka. Beyond that lies the border country. On the south is the town called Sarāvatī, beyond which flows the river called Sarāvatī. Beyond that is the border country. On the west lie the two brahmin villages called Sthūṇaka and Upasthūṇaka. Beyond those lies the border country. On the north is the mountain range called Usīra. Beyond that is the border country.

The Tibetan text corresponds to the Pali Cammakkhandhaka.[2] Both the versions—Tibetan and Pāli—agree fairly as to the rules about the use of shoes, rugs, etc. Both the versions open with the story of Śroṇa but there is some difference in the narrative portions. In Tibetan Śroṇa is recorded as the son of a wealthy merchant called Sde-ḥjoms of Vāsavagrāma in the border country, while in Pāli he is the son of a wealthy merchant named Usabhaseṭṭhi of Campā. There is in Pāli the story of Śroṇa's visit to king Bimbisāra of Magadha at Rājagaha whence he heard the Buddha preach—this is wanting in our present text. Further, the boundaries of the border country given in our present text agree partially with those recorded in Pāli.[3]

Bhaiṣajyvastu

The Bhaiṣajyvastu (Sman-gyi-gzhi) is contained in folios $104a^2$-$563a^5$ of the vol. Kha as well as 1-$78a^1$ of the vol. Ga of the Snarthang ed.

This section contains rules on the medicaments for the use of the sick bhikṣus. It also gives us an account of Buddha's peregrinations

1 *Mahāvagga*, V, 13. 5-7.
2 Vinaya Piṭaka, Vol. I, (P.T.S.), pp. 179-198.
3 *Mahāvagga*, (P.T.S.), V, 13.12.

to the important places like Mathurā, Otālā, Vairambha, Ayodhyā, Sāketa, Śrāvastī and the like, his past lives as also of the past lives of his two chief disciples—Śāriputra and Maudgalyāyana. There are in it references to certain directions regarding cooking food, meat-eating and acceptance of kārṣāpaṇas, conversions of cāturmahārājika gods (rgyal-chen-bzhiḥi-ris-kyi-lha-rnams) and Jaṭilas as well as to the Māyūrīvidyā (magical spell as antidote to snake-poisoning).

As usual this section contains stories which led to the promulgation of the rules.

Folios 10a-19b relate the introduction of the medicaments for the sick bhikṣus of the Saṅgha.

Buddha, while living at Śrāvastī in the Jetavana, the garden of Anāthapiṇḍada, being apprised of the ailments of the bhikṣus, permitted them to use roots, stalks, leaves, fruits, gums, salts, rice-gruel, sour-gruel, butter, cream, oil, honey, molasses, the five astringent substances and other articles of food as medicaments, at the right time. Use of collyrium for eyes, animal fat, raw meat, blood and the like were also recommended, if and when necessary. The privileges thus given, were further extended and in course of time "the monks, in fact, were allowed to take almost all medicinal and surgical aids available at the time, the only condition being that they, in the name of medicines, must not drift to excesses or enjoy the comfort of a house-holder".

Next we have the story of a headman's wife at Benares, of king Bimbisara (Gzugs-can-sñiṅ-po) paying a visit to Buddha at a place near Rājagṛha and of one suffering from piles (folios 19b-30, Snarthang ed.).

In folios 33ff, Snarthang ed. are recorded names of six important places: Śrāvastī, Sāketa, Vārānasī, Vaiśālī, Campā and Rājagṛha, Ajātaśatru's (Ma-skyes-dgra) invitation to Buddha to his capital at Rājagṛha, Buddha's visit to Vaiśālī, his meetings with Āmbrapāli (Amra-skyoṅ), Licchavis and a celebrated brahmin named Padmasāra (Padma-sñiṅ-po), Prasenjit's (Gral-rgyal) visit to Buddha, Buddha's moral instructions to the people of Rājagṛha and other neighbouring places and his conversion of the people of Northern India into his own religious fold.

Now we pass on to Buddha's peregrinations to the different

remarkable places which later on became important centres of Buddhism.

Here shifts the story from Rājagṛha, the capital of Magadha. Buddha in course of his peregrination came over to Mathurā, the capital of Sūrasena. He foretold Ānanda there that just one hundred years after his parinirvāṇa, Naṭa and Bhaṭa, two brothers, would erect a monastery which would become an important centre of Buddhism under Upagupta. He also made the forecast that Upagupta would be ordained by Buddha and in this connection he recounted the past life of Upagupta.

While at Mathurā Buddha preached the purity of the four castes. At this the brahmins of the place fearing that their gain and honour would be lessened approached the chief brahmin to enter into a discussion with him. The brahmin agreed to it and approached Buddha for the same. But at the sight of Buddha he began to eulogise him and was highly impressed with his teachings in the end. Buddha then pointed out several defects of Mathurā to the bhikṣus and proceeded towards Otalā. While stopping at Otalā Buddha saw five hundred farmers tilling the soil. He told the monks that these farmers had been recluses in their previous lives and related their past deeds. Further, Buddha ordained an old lady named Kacaṅgalā who subsequently became the chief nun of the place. In this connection he also told the monks that this lady was his mother in previous births. From Otalā Buddha went to Vairambha where Agnidatta, a brahmin, was the king. He offered food and other requisites to Buddha and his disciples for three months and ordered his subjects not to make any such gift. Buddha, who had to prolong his stay there with his disciples, suffered badly for want of food. A trader, who had perchance reached there offered barley grains on which Buddha and his disciples had to subsist. On coming to know of it the king felt remorse and confessed his sin. Buddha then proceeded to Ayodhyā where he stayed for sometime. At Ayodhyā he gave a discourse to his disciples on the general moral laws. A cowherd named Nanda who was standing by, heard the discourse and expressed his keen desire for Pravrajyā and Upasampadā to Buddha. He was admitted into the Saṅgha as a monk and in this connection Buddha recounted the past

deeds of Nanda. He then visited the pretas (spirits) and felt pity for them. They were born as gods later on owing to their faith in Buddha. This is followed by the story of the origin of the Ganges (folios 244b-302b).

Shortly after, Buddha visited Sāketa. While he was there, Prince Māndhātā, who issued out of the head of the king Upoṣadha (Gso-sbyoṅ-ḥphags), was consecrated as the king of the place. Buddha then proceeded to Śrāvastī. He met there a brahmin ploughing the soil. The brahmin, noticing the 32 characteristics of a great man on Buddha's body, appproached him and offered him the drink brought for him by his daughter. Buddha explained to him the four noble truths—dukkha (misery), samudaya (origin of misery), nirodha (cessation of misery) and nirodhagāminī paṭipadā (the path leading to the cessation of misery)—and he attained the first stage of sanctification (rgyun-du-ḥjuga-pa, sotāpatti). He also preached the four noble truths to the five hundred cultivators who also attained the first stage of sanctification. He then recounted the story of the previous existences of these cultivators. From Sāketa Buddha went to Toyikā where he pointed out to Ānanda (Kun-dgaḥ-bo) a site in which were deposited the relics of Kāśyapa Buddha. By his supernatural powers Buddha showed these relics to his disciples and recommended their worship by flowers, garlands, lamps, scents and the like. We must not forget here that there was the prevalence of worship of relics long before the advent of Buddhism (folios 302b-314b).

From Toyikā Buddha came back to Śrāvastī where he was richly entertained along with his disciples by Anāthapiṇḍada. Mahākāśyapa, having heard of Buddha's arrival, came to the residence of Anāthapiṇḍada to meet him but failed. The door-keeper, who had definite instructions not to allow any heretical teacher (mu-stegs-can) to enter the house, while Buddha was taking his meal along with his disciples, refused admission taking him to be a non-Buddhist saint. He came back and accepted boiled rice-gruel from a beggar woman attacked with leprosy. By this offering to Mahākāśyapa the woman was born in the Tuṣita heaven after her death. King Prasenajit also invited Buddha and entertained him with his disciples. Buddha then recounted the story of the past life of the king. Further, he told the king to make a gift to the poor

and to act according to the instructions of the preceptor for the attainment of enlightenment (sambodhi). The king was highly pleased and requested Buddha to relate his past lives (folios 314b-327a).

At the king's request Buddha narrated the stories of his past lives. They are: King Māndhātā, King Mahāsudarśana, Velāma Brāhmaṇa, King Kuśa, Triśaṅku Mātaṅgarāja, King Mahādeva, King Nimirāja, King Ādarśamukha and others. Some of the stories are given in extensor in the Āgamas, particularly in the *Madhyamāgama*. It should be mentioned that Buddha recounted the stories with reference to his own life to the monks only to illustrate the consequences of karma on which he laid emphasis all through his life. He then recounted the stories of the past lives of his two distinguished disciples—Śāriputra and Maudgalyāyana. Once Maudgalyāyana was asked by Buddha to bring with him Śāriputra who was staying on the Gṛdhrakūṭa mountain. Śāriputra was approached but he asked Maudgalyāyana to wait till he completely sewed his upper garment (chos-gos-snam-sbyar). Maudgalyāyana became impatient and tried to bring him along with the mountain on which he was staying through the exhibition of his miraculous power but failed. He had to yield to Śāriputra's superior power. At this Buddha told the monks that there was a great rivalry between Śāriputra and Maudgalyāyana in the display of their supernatural powers not only in these lives but in their previous lives also. Śāriputra, however, excelled Maudgalyāyana every time. Several other stories were also told as illustrations (folios 327a-512a).

In folios 512b-563a and 1a-21a (vol. Ga) are contained the Gnas-brtan-gyi-tshigs-bcad (*Sthaviragāthā*) and Saṅs-rgyas-kyi-rtogs-brjod (*Buddhāvadāna*).

The text now passes on to the stories dealing with the course of lives of other distinguished monks in verses. These are actually in continuation of the previous ones. They contain lives of 36 principal disciples. In other words, they are 36 collections of verses, collectively known as the *Sthaviragāthā*. The first collection of verses is ascribed to Mahākāśyapa, the second to Śāriputra, and so on. Each of the collections tells a kind of life-history of a monk and his ultimate attainment of arhathood. These verses deal mainly with the consequences of good and bad actions committed by these monks. In

other words, they demonstrate that "black deeds bear black fruits, and white deeds white fruits." The *Sthaviragāthā* is brought to a close with an account of the evil deeds performed by Śākyamuni in his previous lives. This is immediately followed by the narrative of these black deeds in prose. It is identical with that as mentioned above. The only difference noticeable is that the former contains the account in verses, while the latter in prose. It is the *Buddhāvadāna* containing, as it does, the achievements of Buddha in prose. To start with, Buddha told his disciples that once he was born as a monk named Bharadvāja who used to be served by a householder. Bharadvāja had a younger brother whom he asked to live with him. The householder was very much impressed with the behaviour of the younger brother who was more cared for than his elder brother. This roused a spirit of hostility in the heart of Bharadvāja who defamed his younger brother by imputing immoral connection with the maid-servant of the house. There are several other similar stories illustrating Śākymuni's past immoral deeds and the consequences thereof. Then follow a few verses eulogising Buddha's greatness.

Here shifts the story from Anavatapta (Ma-dros) lake to Nagarabindu (Thigs-pa-can) in Kośala (folios 21a-25b).

We have seen that Buddha, while stopping at Anavatapta (Ma-dros) lake, gave an account of his past lives to his disciples at their request. Shortly after, he left it and came back to Nagarabindu (Thigs-pa-can). At Nagarabindu he was invited and was well entertained along with his disciples by the brahmins of the place. While the Blessed One was there, a dispute arose among the citizens as to whether or not Buddha and his disciples were voracious. To test the monks one of the brahmins of the place invited them and entertained them with various preparations of molasses. The monks took only what they required, although lavishly offered. They were thus found moderate in their living. The brahmin was very much pleased and asked for Pravrajyā and Upasampadā. The Blessed One admitted him as a monk simply by uttering the words "Come, Oh monk!" and on this occasion he permitted the use of molasses even by healthy monks, although prescribed previously for the benefit of sick monks only. He further

gave permission to the monks to concentrate their minds even on delightful objects.

From Nagarabindu (Thigs-pa-can) Buddha came to Vaiśālī (Yaṅs-pa-can). The people of Vaiśālī arranged among themselves that none of them should entertain Buddha and his disciples individually as he would not stay there long. Dhanika (Nor-can), unaware of this arrangement, invited Buddha and his disciples to his house and entertained them with rich delicacies. His wife, his son as also his daughter-in-law entertained them on the following days. The people of Vaiśālī became highly displeased with the conduct of Dhanika (Nor-can) and the members of his family and wanted to punish them. But through the intervention of Buddha they were, however, excused. They then wanted to take refuge in the Blessed One. At this Buddha explained the four noble truths to them and they immediately attained the first stage of sanctification (sotāpatti) He then related a number of stories dealing with their past lives.

Shortly after, a terrible famine broke out at Vaiśālī and the bhikṣus began to experience great difficulties in procuring their food. The householders, who used to give food to the bhikṣus, were approached and they, however, agreed to give them uncooked food. This was brought to the notice of Buddha who permitted the bhikṣus to cook for themselves and in this connection he also prohibited them from cooking in certain places. Further, on a reference he allowed the bhikṣus to take hot drink prescribed by physicians. Restrictions regarding food were further relaxed and permission was given to the bhikṣus to use meat under three conditions. Lastly, he recommended certain special priv ileges to be enjoyed by the bhikṣus in times of famine only.

Buddha then proceeded to Bhadraṁkara (Bzaṅ-byed) and stayed there for a short time. At Bhadraṁkara lived a very pious man named Meṇḍhaka (Lug) with his family. It was also the centre of activities of the heretical teachers (mu-stegs-can) who having heard of the presence of Buddha became very much perturbed. Fearing that their gain and honour would be lessened they approached the people of the place and asked them neither to welcome nor to visit Buddha who would cause sons

and husbands renounce the world only. They readily agreed and told them further that any one violating the arrangement would be punished with a fine of 60 kārṣāpaṇas. Now a brahmin's wife of this place, who formerly belonged to Kapilavastu, approached Buddha and gave him a lamp for the night. Buddha gave her a discourse and asked her to inform Meṇḍhaka (Lug) of his presence. Meṇḍhaka (Lug) also approached Buddha and was given necessary instructions. He was very much impressed with the teachings of Buddha and came back to his residence and paid the fine. He then declared that he would pay the fine for every one visiting Buddha. The consequence was that people began to flock together to listen to the teachings of the Blessed One who had to devote the whole day in giving instructions to them, forgetting the proper meal-time. Meṇḍhaka (Lug) used to supply him with food that was permissible after meal-time. He then requested the Blessed One to accept gold and silver. At this Buddha recommended the acceptance of kārṣāpaṇas by the novices and attendants to meet the expenses of their journey only. He then related a number of stories dealing with the past lives of Meṇḍhaka (Lug) [folios 42b-53b].

While at Udumā Buddha gave a discourse to the four great gods (Cātumahārājka, rgyal-chen-bzhi-ris), living on the Sumeru (Ri-rab), on the impermanence of skandhas and requested them to take care of his religion after his parinirvāṇa. He then narrated the story of his previous experience to these four great gods. This is followed by the story of the conversion of Jaṭilas, of Mallas (Gyod-rnams) as also of a man bitten by a poisonous snake, who was cured by uttering certain mantras (māyūrīvidyā) [folios 53b-78a].

Csoma Körösi[1] rightly observes that "the subject of the whole Vol. (Kha) is said to be on medicaments. But there is very little on that subject, except from the 10th to the 40th leaf." This is a fact for besides the subject on medicaments there are various other topics, such as, the king of Magadha inviting Sākya into Rājagṛha[2], the king

1 *Asiatic Researches*, vol. XX, p. 60.

2 Dulva, vol. Kha, folios, 80a-87a (Snarthang ed.).

of Kośala paying a visit to Gautama[1], Śākya relating his former births[2] and so on.

The present text corresponds to the Pāli Bhesajjakkhandhaka.[3] Both the versions agree fairly as to the rules about the medicaments—the difference is in the narrative portions only. Here we have the *Buddhāvādānā* and the *Sthavirāgāthā* recounting respectively the events of the past life of Buddha and his distinguished disciples. These are wanting in our Pāli version. The story of the brahmin of Nagarabindu inviting Buddha and his disciples to meals at his house to test their greed is also different in our Pāli version. But Buddha's meetings with Āmrapāli and the Licchavis have also their counterparts in Pāli.

1 Dulva, vol. Kha, folios 193a-201a (Snarthang ed.).

2 *Ibid.*, folios 508a-563a and also folios 1-20a of the vol. Ga (Snarthang ed.).

3 Vinaya Piṭaka, vol. I, pp. 199-252.

CHAPTER X

THE CĪVARAVASTU

The Cīvaravastu (Gos-kyi-gzhi) appears in vol. Ga, folios $78a^{2}$-$185b^{5}$ of the Snarthang ed. or folios $50a^{7}$-$115b^{6}$ of the Sde-dge ed.

The main object of this section is to lay down the rules regarding the dress (cīvara) of the bhikṣus. It deals with the materials suitable for a robe, how the materials are to be cut and sewn, dyed and so forth. Then it discusses the rules to be observed in the receipt and distribution of robes, the conditions which a monk must observe regarding the putting on of the robes and so forth.

As is the practice with the writers of ancient Buddhist works, more space has been devoted to anecdotes and stories which had any connection with the framing of the rules.

The necessity for prescribing a special dress for the Buddhist monks arose when Bimbisāra mistook an Ājīvika saint as a Buddhist monk and saluted him. This section before entering into the actual topics relates a long story about Bimbisāra's early life. The story is as follows :—

King Ḥphags-skyes-po of Lus-ḥphags-pa (Videha) had 500 ministers of whom Dum-bu (Khaṇḍa?) was the chief who governed the kingdom with much efficiency and justice. Other ministers became jealous of him and they hatched a conspiracy against him, as a result of which he had to leave the kingdom with his two sons—Sa-skyoṅ and Seṅ-ge (Siṃha). They took shelter in Yaṅs-pa-can (Vaiśālī) which was inhabited by the Licchavis, among whom the custom was not to marry their girls outside Yaṅs-pa-can (Vaiśālī).

Shortly after, Dum-bu became an eminent person in Yaṅs-pa-can (Vaiśālī) and his two sons were married to Licchavi girls of the highest clan—although hailing from a different kingdom.

Two daughters were born to Seṅ ge (Siṃha)—the eldest was named Gos-can and the youngest N̄e-gos-can. At the time of the birth of Gos-can the astrologers made a forecast that a son would be born to her who would assassinate his father and would himself become the king.

In course of time the commander (sde-dpon) of Yaṅs-pa-can (Vaiśālī) died and Dum-bu was appointed in his place and carried on the work with great efficiency up to the time of his death. After his death his youngest son Seṅ-ge (Siṃha) was appointed commander (sde-dpon) in place of his father by public election.

Sa-skyoṅ left Yaṅs-pa-can (Vaiśālī) in chagrin and went over to Rgyal-paḥi-khab (Rājagṛha) of which Gzugs-can-sñiṅ-po (Bimbisāra) was the king who made him his prime minister. Sometime after, king Gzugs-can-sñiṅ-po (Bimbasāra) lost his chief queen. Sa-skyoṅ consoled the king and arranged for the marriage of the king with the second daughter N̄e-gos-can of his brother Seṅ-ge (Siṃha)—the reason for excluding the eldest daughter Gos-can was the prophecy that the son born of her womb would kill his father and would himself become the monarch. But as the Licchavis would not allow the girl to be married outside the clan and beyond the kingdom, the king sent Sa-skyoṅ to take away the girl secretly. When he was about to take away the girl, an alarm was given and in confusion he carried away Gos-can instead of N̄e-gos-can for the marriage with the king. The mistake was discovered when Gos-can reached Rājagṛha. Sa-skyoṅ informed the king about the mistake. The king fascinated by the beauty of the girl married her and hoped to falsify the prophecy.

At that time there lived in Yaṅs-pa-can (Vaiśālī) a noble man belonging to the Licchavi clan of the name of Miṅ-chen (Mahānāma). In his mango-garden was noticed a stump of a plantain plant springing upon with full blossoms all round it. On the seventh day a beautiful girl broke open the stump and came out of it. Miṅ-chen (Mahānāma) named the girl Āmrapālī, as she had come out in a mango-garden[1] (folios 87a-87b, Snarthang ed.).

The girl grew in beauty and youth and many were her suitors including royal princes. Miṅ-chen referred the matter to the members of his clan and according to their decision had to dedicate the girl, though very reluctantly, to the whole clan. Thus Āmrapālī (A-mra-skyoṅ-ma) became a courtezan. Gzugs-can-sñiṅ-po (Bimbisāra) heard

1 Folio 87b $^{4-5}$, Snarthang ed. or folio 56a$^{5-6}$, Sde-dge ed.: bu-mo-ḥdi-nì-a-mraḥi-tshal-nas-rñed-pa-yin-pa. Ḥdiḥi-miṅ-a-mra-skyoṅ-ma-zhes-byaḥo.

about the beauty of the girl, came in contact with her and a son was born to her by him. When the child grew up, his mother sent him to Gzugs-can-sñiṅ-po (Bimbisāra) with a ring by which the king could recognise him as his son, in the company of some merchants. The child reached Rājagṛha (Rgyal-poḥi-khab) and appeared before the king Gzugs-can-sñiṅ-po (Bimbisāra) with the ring. The child was naturally frightened in the royal presence and the king told him, "Don't be afraid, you are my son". The child henceforth came to be known as Abhaya, as the king had given him abhaya (not to fear)[1] [folios 87b-92a, Snarthang ed.].

Folios 92a-111a, Snarthang ed. relate the story of Jīvaka (Ḥtsho-byed), his education at Takṣaśīlā (Rdo-ḥjog) and his wonderful mastery over the sicence of medicine.

King Gzugs-can-sñiṅ-po (Bimbisāra) came into contact with the wife of a rich merchant who was away from home, and a son was born of that connection. He was named Jīvaka (Ḥtsho-byed). Jīvaka (Ḥtsho-byed), who wanted to be a physician, went to Takṣaśīlā (Rdo-ḥjog) to study the science of medicine under the great physician Ātreya (Rgun-śes-kyi-bu) from whom he learnt the art of opening the cranium and became highly proficient in the art of healing all kinds of diseases. Then he left for Rājagṛha (Rgyal-poḥi-khab) making remarkable cures all the way through. While at Rājagṛha (Rgyal-poḥi-khab) he cured king Gzugs-can-sñiṅ-po (Bimbisāra) of a poisonous boil on the head. The queen had a boil on her rectum and he cured her too. Ma-skyes-dgra (Ajātaśatru) conspired with Devadatta (Lhas-byin) and brought about the death of his father Bimbisāra (Gzugs-can-sñiṅ-po), the king —thus the prophecy was fulfilled. This Ajātaśatru (Ma-skyes-dgra) was attacked with the fell disease of the enlargement of the spleen (skran) and was cured by Jīvaka (Ḥtsho-byed). Thereupon Ajātaśatru (Ma-skyes-dgra), who was then the king, appointed Jīvaka (Ḥtsho-byed) as a royal physician. Later in life, he became a devout follower of Buddha and cured him of a cold. From the time of his conversion he

1 Folio 92a[5]-[6], Snarthang ed. or folio 58b[7], Sde-dge ed.: de-nas-rgyal-pos-ḥjigs-pa-med-paḥi-sgra-kun-tu-smras-pas. Rgyal-bu-gzhon-nu-ḥjigs-med-ces-bya-bar-grags-so.

gave away everything that he received as fees—money, land, villages etc., to the Saṅgha.

Folios 111a[7]-114a[8], Snarthang ed. present us with the story of Bimbisāra (Gzugs-can-sñiṅ-po) mistaking a heretic (mu-stegs-can) for a bhikṣu which necessitated the introduction of a special dress for the bhikṣus.

Once king Bimbisāra (rgyal-po-gzugs-can-sñiṅ-po) made obeisance to a heretic (mu-stegs-can) mistaking him for a bhikṣu. When the king discovered the mistake, he requested Buddha to prescribe a special dress for the bhikṣus and the bhikṣuṇīs and the Lord prescribed special dresses for them.

Now the story shifts from Magadha to Śrāvastī (Mñan-yod) in Kośala of which Prasenjit (Gsal-rgyal) was the king and Ri-dags-ḥdsin his chief minister. Ri-dags-ḥdsin had seven sons, the youngest of whom was Sa-ga. He sent out a brahmin friend of his in quest of a suitable bride for Sa-ga. In the course of his journey, the brahmin came to Campā and noticed some girls at play, one of whom, he noticed, was extremely cautious. She was very young and beautiful too. He asked her why she was so cautious and the girl replied, "All girls are saleable properties of the parents. If I break my hands or feet by jumping up or down, no body will marry me. I shall then have to remain dependent on my parents for life".[1] The name of the girl was Sa-ga-ma and the brahmin negotiated her marriage with Sa-ga—it was celebrated at Campā with great pomp. When she was leaving her parental home for her father-in-law's place, her mother gave her some advice in an enigmatical language and the girl understood it. She became very popular with every one of her father-in-law's family by the faithful and loving discharge of all her household duties. She nursed her father-in-law with great care on several occasions during his illness and thereupon he exclaimed, "Well done, Sa-ga-ma! Wise was your mother but you are wiser than her, as you understood

1 Folio 115b[6]-[7], Snarthang ed. or folio 73a[1]-[2], Sde-dge ed.: bu-mo-thams-cad-ni-pha-daṅ-mas-btsoṅ-baḥi-rdsas-yin-na, Gal-te-bdag-gis-mchoṅs-sam-ḥgres-nas-rkaṅ-paḥam-lag-pa-chag-par-gyur-na. Bdag-la-su-zhig-sloṅ-bar-ḥgyur-te. De-nas-bdag-ji-srid-ḥtsho-baḥi-bar-du-pha-daṅ-ma-kho-naḥi-gson-mar-ḥgyur-ro.

her instructions given in an enigmatical language"[1] (folios 114a[3]-125b[4], Snarthang ed.).

Ri-dags-ḥdsin, with the permission of Lord Buddha and of king Prasenajit (rgyal-po-gsal-rgyal), got her declared as his mother. Sa-ga-ma built a vihāra (monastery) at Śrāvastī (Mñan-yod). When Lord Buddha resided at Śrāvastī (Mñan-yod), he put up usually in the vihāra of Sa-ga-ma (mother of Ri-dags-ḥdsin) [folios 125b[5]-126b[2], Snarthang ed.].

At one time Sa-ga-ma brought forth 32 eggs. Ri-dags-ḥdsin placed them in 32 caskets heavily padded with cotton. On the seventh day 32 sons came out of the eggs. On one occasion when the 32 sons were coming on a chariot, their chariot collided with that of the son of the priest. An altercation ensued and Sa-ga-ma's sons threw away the chariot of the priest's son. The son of the priest reported it to his father who wanted to take revenge and waited for an opportunity which occured shortly after. About that time there was a rebellion in a part of king Prasenajit's (Gsal-rgyal) kingdom and the king himself was proceeding to quell the rebellion with an army. Sa-ga-ma's 32 sons requested the king not to take the trouble; they would quell this rebellion for him and in fact they did it quite easily. Knowing the suspicious nature of the king, the priest told the king, "Sa-ga-ma's sons quelled with ease a rebellion which you found it so difficult to quell—some day that power may be used against you". The king was frightened and with the intention of doing away with them, one day he invited the sons to his palace and slaughtered them there. Sa-ga-ma was with Buddha and there the king sent her the heads of her 32 sons packed in a box, which she opened after listening to a religious discourse from Buddha. Her mind had been illuminated and she bore the shock calmly. Buddha then told Sa-ga-ma, "Alas! king Prasenajit (rgyal-po-gsal-rgyal) of Kośala killed the sons of Sa-ga-ma; if he had not done so with their assistance, the entire world would have come into his hands"[2] (folios 126b[3]-129a[2], Snarthang ed.).

1 Folio 125b[3]-[4], Snarthang ed. or folio 79a[4]-[5], Sde-dge ed.: Sa-ga-ma-legs-so. Khyod-kyi-ma-mkhas-pa-yin-na. Gañ-gi-phyir-mas-ldem-por-smras-pa-rtogs-pas-so. Khyod-ni-lhag-par-yañ-mkhas-pa-yin-no,

2 Folio 129a[3]-[5], Snarthang ed. or folio 81a[6]-[7], Sde-dge ed.: Kosa-laḥi-

The bhikṣus were curious to know why Sa-ga-ma gave birth to 32 eggs and why her sons were murdered and Buddha told them that in her previous birth Sa-ga-ma was the wife of a house-holder at Benares. She was issueless and had grown old and she used constantly to pray before the tope (stūpa)[1] of Kāśyapa Buddha (Saṅs-rgyas-ḥod-sruṅ) that she might have 32 sons. One day she saw a young woman groaning with labour pain, but a hen laid 32 eggs with the greatest ease. So she prayed that her 32 children might be born in eggs and her prayer had been fulfilled (folios 131a²-132b⁶, Snarthang ed.).

Buddha further said that at one night a number of thieves came for wine to the shop of a wine-merchant. His wife supplied them with wine and pointed out a bull to them and gave them a weapon for killing it so that they migh eat its flesh. When they were about to kill the bull, it thought, "I meet my doom because of this woman. I shall also chop off the heads of these people and send them in a box to this woman, if I be born here."[2] That bull is now king Prasenajit (rgyal-po-gsal-rgyal), that woman is now Sa-ga-ma and the thieves were 32 sons (folios 132b⁷-133a⁴, Snarthang ed.).

Once Sa-ga-ma coming to know that the bhikṣus, for want of bathing costumes, were bathing naked and she, with the permission of Buddha presented each of them with a bathing costume among other things. Buddha was told the reason for the gift of the bathing costumes and enjoined that bhikṣus should never go naked (folios 135b⁵-139b³, Snarthang ed.).

Buddha prescribed certain definite rules of cleanliness in respect of bedding and clothes, and rules of segregation in case of contagious and infectious diseases, such as, itch, leprosy and the like (folios 139b³-142b¹, Snarthang ed.).

rgyal-po-gsal-rgyal-gyis-sa-ga-maḥi-bu-rnams-bstuṅs-pa-ni-ñes-so. Gal-te-ma-bstuṅs-par-gyur-na-ḥdi-rnams-kho-nas-grogs byas-pas-deḥi - lag - mthil-du - sa - mthaḥ-dag-ḥjog-par-ḥgyur-ba-zhig.

1 Mchod-rten.

2 Folio 133a²-⁷, Snarthang ed. or folio 83b⁵, Sde-dge ed.: bdag-gsod-pa-gaṅ-yin-pa-ḥdi-dag-thams-cad-ni-chaṅ-ḥtshoṅ-gi-chuṅ-ma-ḥdi-yin-gyis. Bdag-gaṅ-du-ḥdi-rnams-kyi-mgo-bcad-nas-gzeb-bkaṅ-ste-ḥdi-la-bskur-bar-ḥgyur-ba-der-skye-bar-gyur-cig-ces-bsams-so.

Buddha prescribed the use of certain garments for his disciples and prohibited the use of certain garments by them. The prohibited garments were: garments made of hemp (bhāṅgaka)[1], made of hair[2], made of leaves[3], made of goat's hair,[4] of red, blue and white colour, garments with broad borders[5], garments of which the borders looked like the hood of a serpent[6], blankets made of camel's hair[7] and turbans[8]. He prohibited dressing the hair[9]. He did not approve the use of two pieces of garments only, *viz.*, uttarāsaṅgha and antarvāsa[10] and made it obligatory on monks to use three pieces—one piece could, however, be dispensed with under special circumstances, such as, illness, crossing a river, etc. He prohibited the kaupina[11] (a small piece of cloth worn over the private parts). The bhikṣus enquired if they could go naked[12]. Buddha prohibited it sternly and illustrated the evil consequences of immodesty by the story of a peacock who lost the chance of marrying a swan's daughter on account of his immodesty (folios 142b[1]-146b[5], Snarthang ed.).

Buddha enunciated certain rules for the reception and distribution of cīvaras (garments). He related a story in this connection how a bhikṣu Ñe-dgaḥ (Upananda) cheated two other bhikṣus during the distribution of cīvaras. He also told them how a jackal (wa-spyaṅ) once cheated two otters (sram-gñis) during the distribution of fish and told that Ñe-dgaḥ (Upananda) was that jackal and two bhikṣus the two otters in their previous births (folios 146b[5]-152b[4], Snarthang ed.).

1 Gso-ma-gos. Cf. *Mahāvyutpatt*', ed. Sakaki, p. 382, No. 5882 (42).
2 Skraḥi-chos-gos.
3 Lo-maḥi-gos.
4 Ra-bal-gyi-gos.
5 Kha-tshar-riṅ-poḥi-chos-gos.
6 Kha-tshar-gdeṅs-ka-lta-buḥi-chos-gos.
7 Rṅa-bal-klam.
8 Gtsug-tor.
9 Skra-ḥbal-ba.
10 Bla-gos-mthaḥ-gos-daṅ.
11 Pa-char.
12 Gcer-bu.

Buddha related another story as to how N̄e-dgaḥ (Upananda) had acquired a set of cīvara (garment) by deception, by joining in a dinner uninvited, to which hundred bhikṣus had been invited. Buddha declared it to be a great offence for a bhikṣu to attend any dinner uninvited. He further said that in his previous birth, too, N̄e-dgaḥ had taken away a set of cīvaras in a similar way (folios $152b^4$-$154a^1$, Snarthang ed.).

Learning that on one occasion the bhikṣus had refused to accept gifts made to a vihāra, Buddha made it a rule that the bhikṣus should accept eight kinds of presents and any one present should accept them on behalf of the bhikṣus—he had no right to refuse them (folios $154a^2$-$158b^3$, Snarthang ed.).

Another story about N̄e-dgaḥ (Upananda) is related: Upananda died leaving a vast fortune in gold and other articles. Buddha sent word to king Gsal-rgyal (Prasenajit) that the properties left by N̄e-dgaḥ (Upananda) should be distributed among the members of the Saṅgha, they would not escheat to the state—only in the case of the house-holders who left no heir, their properties should pass on to the state. The king accepted the mandate of Buddha.

Buddha told the bhikṣus how in a previous birth N̄e-dgaḥ (Upananda) in his zeal for hoarding, killed himself. In that birth he was a jackal and finding a large quantity of food he chose to live upon the string of a bow on the first day. He chewed the string—the cord snapped and he was pierced to death by the bow which had jumped up (folios $161b^5$-$165b^6$, Snarthang ed.).

Buddha, on a reference to him, made certain rules as to the devolution of properties of the deceased bhikṣu. He made it a rule that on the death of a bhikṣu, a sixth of his properties would go to one who nursed him and the rest would be distributed amongst all the bhikṣus of the vihāra (monastery). In the event of more than one nursing him that sixth part would be divided amongst all those who nursed him. He further made it a rule that no bhikṣu could make a testamentary gift of any of his properties—all his properties would pass to the Saṅgha (folios $165b^6$-$167a^1$, Snarthang ed.).

Buddha found that a bhikṣu, who was very ill, was not attended to at all. He himself nursed him. The man recovered and became an

arhat. In this connection he laid down rules for the mutual nursing of the bhikṣus during their illness.

In this connection, Buddha told the bhikṣus that on a previous birth, too, he had nursed this bhikṣu. In that birth, he was a sage and the sick bhikṣu his disciple.

He narrated several other stories to illustrate his love and compassion for the ailing (folios $169b^{6}$-$178a^{5}$, Snarthang ed.).

A rich merchant, on the point of being ordained, died leaving all his properties to the Saṅgha by a will. King Gsal-rgyal (Prasenajit) ordered that all the properties should go to the Saṅgha but Buddha decided that only those articles, which were fit to be used in the Saṅgha, should go to it (folios $178a^{5}$-$181b^{3}$, Snarthang ed.).

Buddha made it a rule that if a bhikṣu died leaving his cīvara in trust with a person, the cīvara would belong to the person with whom it had been left in trust—be he a bhikṣu or not. Buddha also prescribed certain rules as to the distribution of the cīvaras (garments) which were sent by one monk to another in the event of either party dying while the cīvaras were in transit (folios $181b^{3}$-$185b^{6}$, Snarthang ed.).

The Tibetan text agrees closely with the Pāli Cīvarakkhandhaka of the *Mahāvagga*.[1] Both of them contain stories of Bimbisāra, Abhaya, Jīvaka and Āmrapāli; but the accounts in the present text are more elaborate. According to the present text, Jīvaka was born of a wife of a merchant of Rājagṛha, while according to Pāli, of the courtezan Sālavatī of Rājagṛha. The stories of Mṛgaśirṣa, Upananda and the swan-king are not to be found in Pāli. The details as to materials, the mode of preparation and the manner of wearing the cīvaras are the same in both the versions.

Kaṭhinavastu

The Kaṭhinavastu[2] (Sra-brkyaṅ-gi-gzhi) appears in vol. Ga, folios $185b^{5}$-$200b^{6}$ of the Snarthang ed.[3]

1 Vinaya Piṭaka, vol. I, pp. 268-311.

2 It is to be noted here at the outset that the Kaṭhina ceremony which was held after the varṣāvāsa of the bhikṣus was for the purpose of making robes out of the cloth usually supplied by the laity to the bhikṣus.

3 Folios $115b^{5}$-$124a^{6}$ of the Sde-dge ed.

It became a custom among the Buddhist laymen to offer robes collectively to the monks who passed the varṣā at a particular place. As a rule, the monks dispersed in different directions after the varṣāvāsa. Before they dispersed they needed robes. As the materials offered by the devotees could not be worn before they were properly made out, it became customary that some monks who were probably proficient in robe-making were given the duties of converting the raw materials into proper robes. For this special work they were given certain privileges which form the main subject-matter of the section.

In folios 185b[5]-187a[6], Snarthang ed. is related the occasion on which Buddha introduced the Kaṭhina ceremony into the Saṅgha and the privileges granted to the bhikṣus entrusted with the making of the proper cīvaras (garments).

Buddha once observed the varṣāvāsa in the Jetavana, in Anāthapiṇḍada's garden (Mgon-med-zas-sbyin-gyi-kun-dgaḥ-ra ba). It was the usual practice with the bhikṣus to exchange greetings with Buddha immediately after their varṣāvāsa. A large number of bhikṣus were at Gnas-bcas (Sāketa) at that time ; but on account of insufficient clothing they experienced untold miseries on the way in the rains—all their cīvaras (garments) got wet. Lord Buddha came to know of their great hardship and permitted the laity to make gifts of cloths to the bhikṣus. He enjoined further that the bhikṣus should select one for making the cīvaras and the bhikṣu entrusted with that duty should enjoy certain privileges as to food, robes and the like which were usually denied to other bhikṣus.

The Kaṭhina ceremony was introduced into the Saṅgha, but the bhikṣus did not know exactly what to do. Buddha, therefore, framed detailed rules of procedure. He enjoined the bhikṣus formally to declare their intention before the Saṅgha and obtain its approval and make a formal announcement, selecting a bhikṣu who was to be entrusted with the cloths for making them into cīvaras. Certain types of bhikṣus, he ruled, were not to be entrusted with the Kaṭhina robes, *viz.*, a bhikṣu who did not observe the varṣāvāsa[1], a bhikṣu who had discontinued his varṣāvāsa[2], etc. Now a bhikṣu formally chosen

1 Dbyar-gyi-ma-yin-pa. 2 Dbyar-ral-ba.

by the Saṅgha for the work should not enter privies, urinals, remain in the open or cross the boundary' of the āvāsa with the kaṭhina cloths. His duty was to distribute the cīvaras (folios 186a[6]-191a[2], Snarthang ed.).

In folios 191a[2]-194a[1], Snarthang ed. are enumerated certain classes of bhikṣus who were debarred from taking part in the Kaṭhina ceremony and also the different kinds of cloths which were unfit for Kaṭhina.

Buddha, on being interrogated by N̄e-bar-ḥkhor (Upāli) as to those who could take part in the ceremony, told him that all the bhikṣus could take part in it except a few under certain disabilities. The bhikṣus excluded from the ceremony were: those not observing their varṣāvāsa, those discontinuing their varṣāvāsa, those undergoing spo-ba-pa (parivāsa)[1], those undergoing mgu-bar-bya-ba (mānāpya)[2], and the like. Buddha further told N̄e-bar-ḥkhor (Upāli) that certain bhikṣus were not entitled to a share of the cīvaras (robes), *viz.*, those who were under suspension for not acknowledging the offences committed by them[3], those under suspension for repeating the offences for which they were punished[4], those under suspension for not giving up wrong views[5], and so on. But the bhikṣus who were robbed of their cīvaras by the thieves should have a share in the cīvaras. He then gave a list of different kinds of cloths unfit for Kaṭhina, *viz.*, pailottaka[6] (cloth cut to pieces), ullikhita[7] (cloth marked out), hempen cloth[8], kaṇḍusacīvara[9] (cloth folded before sewing), etc.

As regards the distribution of the Kaṭhina cīvaras, the general rule laid down by Buddha was that all the bhikṣus of the āvāsa were

1 *Mbvyut*, ed. Sakaki, CCLXIV, No. 8649 (11), p. 556.
2 *Ibid.*, CCLXIV, No. 8652 (14), p. 556.
3 Ma-mthoṅ-bas-gnas-nas-phyuṅ-ba.
4 Phyir-mi-byed-pas-gnas-nas-phyuṅ-ba.
5 Sdig-paḥi-lta-bar-soṅ-ba-ma-bor-bas-gnas-nas-phyuṅ-ba.
6 Rdol-ba. Cf. *Mbvyut*, ed. Sakaki, p. 604, No. 245.
7 Chos-gos-srog-chags-kyis-ḥtshal-ba. Cf. Vinaya Piṭaka, vol. I, p. 254.
8 Cha-pa-btab-pa.
9 Lhan-pa-rlo-bos-ltab-pa. Cf. Vinaya Piṭaka, vol. I, p. 254.

entitled to a share of them but on the following eight grounds they should be deprived of their legitimate shares: —

(1) A bhikṣu who went away beyond the limits of the āvāsa with his robes and bowl without the intention of coming back—it is called soṅ-baḥi-mthaḥ-can-gyi-sra-brkyaṅ-phyuṅ-ba[1].

(2) A bhikṣu who went away beyond the limits of the āvāsa with the intention of coming back and taking part in the preparation of the cīvaras but did not return thinking, "I shall make cīvaras here"—it is called rdsags-paḥi-mthaḥ-can-gyi-sra-brkyaṅ-phyuṅ-ba[2].

(3) A bhikṣu who went away beyond the limits of the āvāsa with the intention of coming back and taking part in the preparation of the robes but in fact neither did he return nor did he take part in the making of the cīvaras (robes)—it is called ṅas-paḥi-mthaḥ-can-gyi-sra-brkyaṅ-phyuṅ-ba[3].

(4) A bhikṣu who went away beyond the limits of the āvāsa with the intention of coming back and taking part in the preparation of the cīvaras but failed to do so and began to prepare cīvaras elsewhere but they were destroyed—it is called ñams-paḥi-mthaḥ-can-gyi-sra-brkyaṅ-phyuṅ-ba[4].

(5) A bhikṣu who went away beyond the limits of the āvāsa with the intention of coming back and taking part in the preparation of the cīvaras but learnt that the Kaṭhina ceremony had already been performed by the Saṅgha and he gave his consent to it—it is called thos-paḥi-mthaḥ-can-sra-brkyaṅ-phyuṅ-ba[5].

(6) A bhikṣu who went away beyond the limits of the āvāsa without deciding whether he would come back or not—it is called mtshams-ḥdas-paḥi-sra-brkyaṅ-phyuṅ-ba.[6]

(7) A bhikṣu who went away beyond the limts of the āvāsa with the intention of coming back and taking part in the making of

1 Cf. Vinaya Piṭaka, vol. I, p. 255: pakkamanantiko.
2 Cf. *Ibid.*, p. 255: niṭṭhānantika.
3 Cf. *Ibid.*, p. 266: sanniṭṭhānantika.
4 Cf. *Ibid.*, p. 255: nāsanantika.
5 Cf. *Ibid.*, p. 256: savanantika.
6 Cf. *Ibid.*, p. 256: simātikkantika.

the cīvaras but the prospect of his share in the cīvaras was gone—it is called re-thag-chad-pa-paḥi-sra-brkyaṅ-phyuṅ-ba.[1]

(8) A bhikṣu who went away beyond the limits of the āvāsa but came back and took part in the Kaṭhina cemremony—it is called brgyad-pa-sra-brkyaṅ-phyuṅ-ba[2] (folios 194a[4]-200b[6], Snarthang ed.).

The present text agrees closely with the Pāli Kaṭhinakkhandhaka of the *Mahāvagga*[3]. The introductory episodes narrating the introduction of the Kaṭhina ceremony into the Saṅgha are identical in both the versions. Rules as to materials, mode of preparation, division and distribution of the cīvaras are also the same in both. In Pāli the Kaṭhinavastu is placed immediately before the Cīvarasvastu.

1 Cf. Vinaya Piṭaka, vol. I, p. 260: āsāvacchedika,

2 Cf. *Ibid.*, p. 258: saha bhikkhūhi kaṭhinuddhāra.

3 *Ibid.*, pp. 253-267.

CHAPTER XI

THE KOŚĀMBAKAVASTU

The Kośāmbakavastu (Koḥu-śam-bihi-gzhi)[1] appears in vol. Ga, folios 200b[6]-219[1] of the Snarthang ed. while in the Sde-dge ed. folios 124a[7]-134b[3].

This vastu deals with the ecclesiastical act of suspension (utkṣepanīya) and the conduct of the suspended monk. There were several minor disciplinary rules, non-observance of which led to such suspension. The formalities to be observed in suspending a monk are given in detail.

As usual this chapter contains few stories, which led to the framing of the rules.

Once while Buddha was living in the ārāma called Dbyańs-ldan, at Kauśāmbī, a certain bhikṣu of that place was very proficient in the Sūtra,[2] Vinaya[3], and Mātṛkā[4] (Abhidharma). At Vaiśālī (Yańs-pa-can) too there was at the time a bhikṣu well-versed in all those subjects. Both of them had a large number of companions—all proficient in the Sūtra, Vinaya and Mātṛkā. Once the bhikṣu of Vaiśālī (Yańs-pa-can) in course of his rambles, came to Kauśāmbī and met the learned bhikṣu of that place and entered into a discussion with him on matters of Sūtra, Vinaya and Mātṛkā, the result of which remained undecided. This roused a spirit of hostility between the two and the bhikṣu of Kauśāmbī was always on the look out of a weak point in the bhikṣu of Vaiśālī. Now it was the usual practice with the bhikṣus of Kauśāmbī to fill up the water pots of the privies with the water even after use—the water pots were not to be left empty at any time. One day the bhikṣu of Vaiśālī (Yańs-pa-can), while going to a dinner given by a householder, with his saddhivihārika (lhan-cig-gnas-pa), went to the privy but did not fill up the water-jar with water on coming out of the privy—thus violating the long standing usage of the bhikṣus of Kauśāmbī. The bhikṣu of Kauśāmbī, finding the water-jar empty,

1 Kau-śāmbihi-gzhi, folio 124a[7] of the Sde-dge ed.

2 Mdo-sde-ḥdsin-pa. 3 Ḥdul-ba-ḥdin-pa. 4 Ma-mo-ḥdsin-pa.

filled it up with water, and reported the fact to the bhikṣus when they came back to the vihāra from the dinner, and insisted on the declaration of an utkṣepaṇīyakarma, *i.e.*, act of suspension (gnas-nas-dbyuṅ-ba-las)[1] on this offending bhikṣu but the Saṅgha refused to do it. But this bhikṣu had some followers and he declared an act of suspension (gnas-nas-dbyuṅ-ba) against him—although it was evidently an invalid ecclesiastical act. This enraged the bhikṣus of Vaiśālī (Yaṅs-pa-can) and ultimately there arose a dissension among the members of the Saṅgha. The matter was brought to the notice of Buddha who failed to bring about a reconciliation between the two contending parties. He then defined who were nānāsaṁvāsika and who were samānasaṁvāsika (tha-dad-par-gnas-pa)[2] and (mthun-paḥi-gnas-su-bzhag-pa)[3] [folios 201a¹-206b² Snarthang ed.].

In folios 206b²-219a¹, Snarthang ed. is related the story of the dispute of the bhikṣus, of Riṅ-po-len[4], of Buddha's absence for twelve years from Kauśāmbī and the formal procedure for Dbyuṅ-baḥi-phrin-las (osāraṇā), *i.e.*, revocation of a disciplinary action.

Once a house-holder invited the bhikṣus to a dinner in his house, but the bhikṣus while taking their meals in his house exchanged hot words with one another and even came to blows. The matter was brought to the notice of Buddha. He asked the bhikṣus not to quarrel with one another while taking their meals in the house of a house-holder and directed them to occupy separate seats. To illustrate the evil effects of hostility, he narrated the story of the enmity between Tshans-sbyin (Brahmadatta), king of Kāśī and Riṅ-po-len, king of Kośala—the story is given in detail in the Samādhisaṃyukta of the *Madhyamāgama*.[5]

Buddha tried his utmost to reconcile the two contending parties by his discourse and illustrative story but failed. In disgust he retired to Śrāvastī (Mñan-yod) and stayed there in the Jetavana, the garden of

1 *Mbvyut*, ed. Sakaki, CCLXIV, No. 8646 (8), p. 556.

2 Vinaya Piṭaka, vol. I, p. 340: nānāsaṃvāsakā.

3 *Ibid.*, p. 340: samānasaṃvāsakā.

4 *Ibid.*, p. 342: Dīghīti.

5 Folio 208b³⁻⁴, Snarthang ed.: rgyas-par-ni-luṅ-bar-maḥi-tiṅ-ṅe-ḥdsin-daṅ-ldan-paḥi-leḥu-las-riṅ-po-len-gyi-mdo-ḥbyuṅ-ba-bzhin-no.

Anāthapiṇḍada and did not visit Kauśāmbī for twelve years. Now the house-holders of Kauśāmbī who used to give food and clothing to the bhikṣus of the locality became highly displeased with the conduct of the bhikṣus of the locality and discontinued their gifts. The bhikṣus began to experience difficulties in procuring food and raiments and resolved to go to Śrāvastī to meet Buddha. Ānanda (Kun-dgaḥ-bo), Mahāprajāpatī Gautamī (Skye-dguḥi-bdag-mo-chen-mo-gau-ta-mi) and Anāthapiṇḍada (Mgon-med-zas-sbyin) came to know beforehand about this resolution and sought his advice as to the treatment to be meted out to them. Buddha gave them detailed directions on the points. He told them also about the formality to be observed in dbyuṅ-baḥi-phrin-las (osāraṇa ceremony), *i.e.*, how a bhikṣu under suspension was to be received back into the Saṅgha.

The Tibetan text corresponds to the Pāli Kosambakkhandhaka of the Vinaya Piṭaka.[1] It is almost identical with Pāli – only the Tibetan text is more extensive in its narrative portions. There is almost *verbatim* agreement between the verses of both the versions. But in Pāli we have the story of an elephant-king, who being highly oppressed by other elephants took refuge in Buddha, who was then living in seclusion, being highly dissatisfied with the conduct of the bhikṣus of Kauśāmbī—this is wanting in our present text. Besides, the story of Riṅ-po-len is found in a much abridged form in Tibetan.

Karmavastu

The Karmavastu (Las-kyi-gzhi) appears in vol. Ga, folios 219a²-229b⁶ of the Snarthang ed. while in the Sde-dge ed., folios 134b³-140b⁴.

This is one of the most important sections of the Vinaya Piṭaka. It contains the directions about the number of monks who can form a chapter to perform an ecclesiastical act. This section is introduced by a short anecdote, which is as follows:—

There lived at Vāsavagrāma[2] (Gnas-pa-zhes-bya-baḥi-groṅ-khyer) in Kāśī, a bhikṣu named Sde-ḥjoms who had a great reputation for hospitality. A monk after his sojourn at Sde-ḥjoms' place during rains went to Śrāvastī and met bhikṣu Ñe-dgaḥ (Upananda) at the gates of

1 Vinaya Piṭaka, vol. I, pp. 337-360.

2 Cf. *Ibid.*, p. 312: Vasābhagāma.

Jetavana (rgyal-byed-kyi-tshal) and told him about the great hospitality he had received at the hands of Sde-ḥjoms. Upananda (Ñe-dgaḥ) told other monks about it and they all in a body went to the place of Sde-ḥjoms—they were Ṣaḍvargika (drug-sde) monks. Sde-ḥjoms received them all with his usual courtsey and hospitality. But they overstayed the term of their hospitality and Sde-ḥjoms became rather apathetic to them. This nettled them and they passed the utkṣepaṇīya resolution (gnas-nas-dbyuṅ-baḥi-las) against him. The resolution was not valid but Sde-ḥjom., to avoid bitterness, left the place, went to Campā and met Lord Buddha there. This was the occasion for Buddha to propound certain canonical rules as to the limitation of the powers of the monks (folios 219a²-222b⁴, Snarthang ed. or folios 134b³-136b⁵, Sde-dge ed.).

The rules run thus:—

(1) Four fully ordained monks, without any disability whatsoever, in a body could perform all ecclesiastical acts with the exception of Pravāraṇā (dgag-dbye)[1], Upasampadā (bsñen-par-rdsogs-pa)[2] and Āvarhaṇa (dbyuṅ-ba).[3]

(2) A body of five fully ordained monks, without any disability whatsoever, could perform all ecclesiastical acts except Upasampadā (bsñen-par-rdsogs-pa) and Āvarhaṇa (dbyuṅ-ba).

(3) A body of ten fully ordained monks, without any disability whatsoever, could perform all ecclesiastical acts except Āvarhaṇa (dbyuṅ-ba).

(4) A body of twenty or more monks, fully ordained and without any disability whatsoever, could perform all ecclesiastical acts (folios 222b⁴-225a³, Snarthang ed. or folios 136b⁵-138a², Sde-dge ed.).

Buddha enumerated the particular offences and the disciplinary actions to be taken for each particular offence—any deviation from which would make the Saṅgha (dge-ḥdun) guilty of an offence. The rules as to the termination of the probationary period and of recall of

1 *Mahāvyutpatti*, ed. Sakaki, p. 558.
2 *Ibid.*, p. 561.
3 *Ibid.*, p. 556.

a penitent monk to the Saṅgha were to be strictly followed—any deviation from them would make the Saṅgha guilty. This is followed by a discussion on acts performed in discord (mi-mthun-paḥi-las)[1] and concord (mthun-paḥi-las)[2] [folios 225a[3]-229b,[6] Snarthang ed. or folios 138a[3]-140b[3], Sde-dge ed.].

The Tibetan text corresponds to the Campeyyakkhandhaka of the *Mahāvagga*.[3] The introductory episode in both the versions is almost identical. In Tibetan the name of the bhikṣu is Sde-ḥjoms (Senajit?), in Pāli it is Kassapagotta (Kāśyapagotra) The ecclesiastical acts dealt with in both the texts are also the same—the Pāli version, however, is more elaborate.

Pāṇḍulohitakavastu

The Pāṇḍulohitakavastu (Dmar-ser-can-gyi-gzhi) appears in vol. Ga, folios 229b[6]-272b[4] of the Snarthang ed. while in the Sde-dge ed. folios 140b[4]-165b[7].

Different kinds of ecclesiastical punishments are described in this chapter.

When Lord Buddha was residing at Jetavana (rgyal-byed-kyi-tshal), it came to his notice that the Pāṇḍulohitaka bhikṣus (dge-sloṅ-dmar-ser-can) were very quarrelsome, they not only quarrelled among themselves but also invited and fomented quarrels among others, and tried their best to create discord and disunion in the Saṅgha itself. Buddha ordered disciplinary action styled tarjanīyakarma (bsdigs-paḥi-las)[4] be taken against them and in future against all others who were guilty of this offence (folio 230a[2]-[7], Snarthang ed. or folios 140a[6]-140b[1], Sde-dge ed.).

While still in Jetavana, Buddha came to know that a bhikṣu named Legs-ldan[5] was guilty of having repeatedly committed the saṅghāvaśeṣa offences (dge-ḥdun-lhag-maḥi-ltuṅ-ba) for which he

1 Cf. Vinaya Piṭaka, vol. I, p. 315: vaggakamma.
2 *Ibid.*, p. 315, samaggakamma.
3 *Ibid.*, pp. 312-336.
4 Cf. *Mahāvyutpatti*, ed. Sakaki, p. 556.
5 Cf. Vinaya Piṭaka, vol. 2, p. 1 : Seyyasaka.

ordered him to be visited with the punishment of nigarhaṇīyakarma (smad-paḥi-las)[1] and ordered that all, who were guilty of this offence, should be visited with this punishment (folio 235b[1]-[6], Snarthang ed. or folios 143b[7]-144a[3], Sde-dge ed.).

Two bhikṣus, Ḥgro mgyogs (Aśvaka) and Nab-so-khyim-sun ḥbyin-pa (Punarvasuka)[2], who were residing at Kiṭāgiri[3] 'ri-nag-po), used to mix freely with women and join in their dances and other frivolities. This alienated the feelings of the local public to such an extent against the bhikṣus that when Ānanda (Kun-dgaḥ-bo) came to them, they not only treated him with discourtesy but refused to give him any alms. This fact came to the notice of Buddha when he was still in Jetavana, and he punished the two bhikṣus with pravāsanīyakarma (bskrad-paḥi-las)[4], and ordered that all guilty of this offence should, in future, be visited with the same punishment (folios 239a[3]-241a[6], Snarthang ed. or folios 146a[2]-147a,[6] Sde-dge ed.).

Chu-stod, son of a rich merchant, who inherited the estate of his father, prayed to Lord Buddha to be initiated. Chu-stod's mother prayed that his son might not join the Saṅgha until she was dead. So Chu-stod continued to live the life of a householder until her death. He used to give large amount of money to her for feeding śramaṇas (dge-sbyoṅ) and brahmins (bram-ze) but she was such a miserly woman that she would not feed a crow even.[5] However, after her death, he joined the Saṅgha and gave away all his properties. Chu-stod converted a rich householder Citra[6] (Nag-pa) in whose house, when Chu-stod was out on tour, Upasena, the son of a female dancer (gar-mkhan-maḥi-bu-ñe-sde) came with five hundred followers for their meals. Chu-stod on his return found that Citra (Nag-pa) and his men were not sufficiently attentive to the guests and for that he abused Citra

1 Cf. *Mahāvyutpatti*, ed. Sakaki, p. 556 and also Vinaya Piṭaka, vol. II, p. 8: nissayakamma.

2 Cf. Vinaya Piṭaka, vol. II, p. 9: Assaji-Punabbasukā.

3 *Ibid.*, p. 9: Kiṭāgiri.

4 *Mahāvyutpatti*, ed. Sakaki, p. 556.

5 Folio 243a[1], Snarthang ed. or folio 148a[5-6] Sde-dge ed.: kha-ta-la-gtor-ma-sbyin-paḥi-spro-ba-yaṅ-med-na.

6 Cf. Vinaya Piṭaka, vol. II, p. 19: Citta.

(Nag-pa). This came to the notice of Buddha and he punished Chu-stod with the pratisaṃharaṇīyakarma (phyir-ḥgyed-paḥi-las)[1] and ordered that all the bhikṣus, guilty of this offence against householders, should be visited with this form of punishment. Chu-stod became penitent and asked Citra's (Nag-pa) pardon and was taken back into the Saṅgha. This also occurred when Buddha was in Jetavana (folios 241b⁵-245b⁴, Snarthang ed. or folios 147b³-149b,⁷ Sde-dge ed.).

Buddha inflicted the punishment known as utkṣepaṇīyakarma (gnas-nas-dbyuṅ-baḥi-las)[2] upon two bhikṣus Ḥdun-pa (Chanda)[3] and Ḥchi-ltas (Ariṣṭa)[4] for two different kinds of offences—upon Ḥdun-pa (Chanda) for not admitting the commission of an offence in spite of its being pointed out to him and upon Ḥchi-ltas (Ariṣṭa) for taking the wrong view that the acts, which had been described as obstacles to dharma by Lord Buddha, were really no obstacles, He further ordered that all guilty of this offence should be punished in this way (folios 248b⁵-⁷ and 250a⁴-250b², Snarthang ed. or folios 151b³-⁵ and 152b²-⁴, Sde-dge ed.).

Buddha laid down that before meting out any punishment to any bhikṣu for any of the offences mentioned above, the following rules of procedure should be strictly followed—a failure to do so would make the Saṅgha itself guilty:—

(1) Gleṅ-ba (codana)[5]—the offence, he is charged with, should be made known to him.

(2) Dran-pa (smāraṇa)[6]—the offence committed by him should be brought to his remembrance and he should be helped to recollect it.

(3) Gzhi-daṅ-bcas-pa[7]—the nature of the offence should be explained to him.

1 Cf. *Mahāvyutpatti*, ed. Sakaki, p. 556 and Vinaya Piṭaka, vol. II, p. 18: paṭisāraṇiyakamma.

2 Cf. *Ibid.*, p. 556.

3 Cf. Vinaya Piṭaka, vol. II, p. 21: Channa.

4 Cf. *Ibid.*, p. 25: Ariṭṭha.

5 Cf. Vinaya Piṭaka, vol. II, p. 2, codetabbā.

6 *Ibid.*, p. 2: sāreṭabbā.

7 *Ibid.*, p. 2: sāretvā āpattiṃ ropetabbā.

(4) Khas-blaṅs[1]—a competent monk should acquaint the Saṅgha about the offence.

(5) Mṅon-sum-du-gyur-par-byed-pa[2]—the offender should be produced before the Saṅgha (folios 230a^{7}-231b^{4}, 236b^{6}-237a^{2}, 241a^{7}-241b^{5}, 245b^{4}-246b^{1}, 248b^{6}-250a^{4} and 250b^{2}-251b^{3}, Snarthang ed. or folios 141a^{2}-141b^{5}, 144a^{4}-144b^{7}, 147a^{6}-147b^{2}, 149b^{7}-150a^{5}, 151b^{6}-152b^{2} and 152b^{6}-153a^{3}, Sde-dge ed.).

Buddha enjoined that any bhikṣu, who had been visited with any of the punishments mentioned above, would be deprived of the following privileges :—

(1) Conferring Pravrajyā (rab-tu-ḥbyuṅ-ba) and Upasampadā (bsñen-par-rdsogs-pa).

(2) Giving nissaya (gnas-sbyin-pa), *i.e.*, giving instructions to a novice.

(3) Taking a śrāmaṇera (dge-tshul) for service.

(4) Giving instructions to a nun, even when he had previously been selected for the purpose.

(5) To associate himself with ecclesiastical meetings relating to gleṅ-ba (codana), dran-pa (smāraṇa), gso-sbyoṅ (poṣadha) and the like.

Besides, he is to be of good behaviour and refrain from mixing with heretical teachers (mu-stegs-can) and so forth (folios 231b^{4}-233a^{1}, Snarthang ed. or folios 141b^{5}-142b^{1}, Sde-dge ed.).

Lord Buddha, however, fixed no period for which the punishment was to run. He enjoined that as soon as a bhikṣu was genuinely penitent and was determined not to commit the offence again, he would approach the Saṅgha, which, on being satisfied on these points, should withdraw the punishment and take him back into the fold (folios 233a^{1}-235b^{1}, Snarthang ed. or folios 142b^{1}-143b^{7}, Sde-dge ed.).

Now let us pass on to different kinds of punishments prescribed for committing a saṁghāvaśeṣa offence which relates to voluntary

1 Vinaya Piṭaka, vol. II, p. 3: paṭiññāya kataṃ hoti,

2 *Ibid.*, p. 3 : sammukhā kataṃ hoti.

ejaculation of semen.[1] The occasion for the formulation of the rules was the commission of all the offences by a bhikṣu named Ḥchar-ka (Udāyi).[2] The following are the different kinds of punishments:—

(1) Mgu-bar-bya-ba (mānāpya)[3]—If a bhikṣu commits the offence noticed above, but discloses it immediately, mgu-bar-bya-ba (mānāpya) is imposed on him—limited to six days only.[4] During this period of penance he is deprived of the usual privileges of a bhikṣu.

(2) Spo-ba (parivāsa)[5]—If a bhikṣu committing the offence already mentioned conceals it for a number of days, spo-ba (parivāsa) is inflicted upon him. In this case, in addition to the six days of penance prescribed for mgu-bar-bya-ba (mānāpya), he has to do penance for the number of days between the commission of the offence and the date of its disclosure.

(3) Gzhi-nas-spo-ba (mūlaparivāsa)[6]—is meted out to a bhikṣu who is guilty of an offence of the nature noted above, while undergoing spo-ba (parivāsa). In this form of punishment the period already passed in penance is cancelled and the spo-ba (parivāsa) inflicted on him will begin afresh from the day of the disclosure of the second offence and he will have to do penance for six days in addition.

(4) Gzhi-nas-bslaṅ-ba (mūlāpakarṣa)[7]—is inflicted upon a bhikṣu who commits the same offence, while undergoing gzhi-nas-spo-ba (mūlaparivāsa). In this case the period already spent in penance is cancelled and he has to do penance afresh for the original period as in gzhi-nas-spo-ba (mūlaparivāsa), as also for a period he has kept the

1 Folio 153a[2], Snarthang ed or folio 153b[6], Sde-dge ed.: bsams-te-khu-ba-phyuṅ-ba-las-gyur-baḥi-dge-ḥdun-lhag-maḥi-ltuṅ-ba-byed-pa-Cf. Vinaya Piṭaka, vol. II, p. 38: saṃcetanikaṃ sukkavisaṭṭhiṃ.

2 Cf. Vinaya Piṭaka, vol. II, p. 38: Udāyi.

3 *Mhvyut*, ed. Sakaki, p. 556—it gives another name mānātva. Cf. Vinaya Piṭaka, vol. II, p. 38: mānatta.

4 Vinaya Piṭaka, vol. II, p. 38: apaṭicchannāya chārattaṃ mānattaṃ detu.

5 Cf. *Mahāvyutpatti*, ed. Sakaki, p. 556.

6 *Ibid.*, p. 556.

7 *Ibid.*, p. 556. Cf. Vinaya Piṭaka, vol. II, p. 43: mūlāya paṭikassatu.

commission of the offence undisclosed, besides the six days, as in mgu-bar-bya-ba (mānāpya).

(5) Dbyuṅ-ba (āvarhaṇa)[1] —Buddha framed rules for readmitting into the Saṅgha and of restoring all the privileges to the bhikṣu who had been visited with all or any of the punishments mentioned above. Even when he has undergone spo-ba (parivāsa), a bhikṣu, before being admitted into the Saṅgha and restored to all his privileges, must go through certain formalities—the offence committed is to be mentioned, purification-rites have to be gone through—and a sermon extolling the pure life of a bhikṣu (monk) has to be delivered. This procedure is known as dbyuṅ-ba (āvarhaṇa) [folios 252a[6]-272b[4], Snarthang ed. or folios 153b[5]-165b[7], Sde-dge ed.].

The Tibetan text corresponds to the Kammakkhandhaka[2] and the first portion of the Samuccayakkhandhaka[3] of the *Cullavagga*. There is a general agreement between the two as to the offences, the disciplinary measures, restoration of bhikṣus to their privileges and so forth. There are certain differences too, for instance, nigarhaṇīya (smad-pa) and pratisaṃharaṇīya (phyir-ḥgyed), in the present version, are called nissaya and paṭisāraṇiya respectively in Pāli. The formalities to be observed by the Saṅgha before imposing a punishment on the delinquent are the same in both. Unlike Pāli, the Tibetan version closes with a discourse on the non-existence of the world.

Pudgalavastu

The Pudgalavastu (Gaṅ-zag-gi-gzhi) appears in vol. Ga, folios 272b[4]-291a[6] of the Snarthang ed. while in the Sde-dge ed. folios 165b[7]-177a[6].

In the previous chapter general rules as to infliction of punishments for different kinds of offences have been laid down. But cases arose which were not all fully covered by the general rules. In this chapter concrete cases of different offences committed by different monks are considered, and the principles for the application of the general rules

1 *Mahāvyutpatti*, ed. Sakaki, p. 556.
2 Vinaya Piṭaka, vol. II, pp. 1-30.
3 *Ibid.*, pp. 38-51.

to particular cases are enumerated and discussed. We know already the general rule for imposing spo-ba (parivāsa) for concealing an offence and mgu-bar-bya-ba (mānāpya) for not concealing it. But what is to be done when a bhikṣu commits two offences—of which he discloses one at once but the other after a lapse of time, or when he discloses the one at once but is not aware of the other offence until sometime after. This chapter gives direction in respect of such cases (folios 272b^4-275b^5, Snarthang ed.).

This chapter also deals with cases where a bhikṣu after commission of one or more offences leaves the Saṅgha and seeks for re-admission after sometime (folios 276a^2-278a^7, Snarthang ed.).

It deals further with the period of concealment. When the period is known, then of course the rule already laid down would apply. But when the period is not known, it is laid down that the period of spo-ba (parivāsa) is for as many days as have elapsed from the date of his Upasampadā (bsñen-par-rdsogs-pa) to the date of disclosure. This is known as dag-paḥi-mthaḥ-can-gyi-spo-ba (śuddhāntaparivāsa)[1] [folios 278a^7-281a^6, Snarthang ed.].

The question as to the position of the guilty bhikṣu upon whom punishment had been inflicted by wrong procedure has been considered. His position varies from being totally impure to slightly impure, according as the improper procedure had been followed in respect of all the five items or in respect of one only. When all the five acts including dbyuṅ-ba (āvarhaṇa) had been done properly, then only the bhikṣu is considered to be without impurity and to be restored to the privileges of the Saṅgha (folios 281a^6-284b^3, Snarthang ed.).

The cases of two monks, who committed offences but one of them disclosed them and the other did not, have been considered. The rules already mentioned would apply in the case of the former but in the case of the later, he must first be made to confess his guilt and the requisite punishment would be meted out to him thereafter (folios 284b^3-285a^2, Snarthang ed.).

Cases of irregularity in inflicting punishment are considered and remedies suggested (folios 285a^2-290a^3, Snarthang ed.).

1 Cf. Vinaya Piṭaka, vol. II, p. 59: suddhantaparivāsa.

When offences of different magnitude are committed and are kept secret for different periods of time, the punishment, this chapter lays down, should be for the highest offence and the period should be the longest for which any one of the offences had been kept secret (folios 290a[8]-291a[6], Snarthang ed.).

The Tibetan text corresponds to the latter portion of the Samuccaya-kkhandhaka of the *Cullavagga*[1]—in the Pāli version there is, however, no separate chapter devoted to the Pudgalavastu alone. The ecclesiastical acts, the procedure for punishment, etc., are almost identical in both the versions.

Pārivāsikavastu

The Pārivāsikavastu (Spo-baḥi-gzhi) appears in vol. Ga, folios 291a[7]-298b[7] of the Snarthang ed. while in the Sde-dge ed. folios 177a[6]-182a[8].

In this chapter Buddha prescribed certain rules as to the duties of the bhikṣus undergoing spo-ba (parivāsa), gzhi-nas-spo-ba (mūlaparivāsa), and other forms of punishment (folios 291b[1]-293b[7], Snarthang ed.).

When Buddha was residing in the Jetavana (rgyal-byed-kyi-tshal), he noticed that the number of bhikṣus in ārāmas was thinning away, as the bhikṣus, who were undergoing spo-ba (parivāsa), left the ārāmas, as they thought that it would be improper for them to receive respects, courtesies, gifts, etc., during the period. Buddha directed that the offending monks could reside in the monastery under certain restrictions and prescribed the same.

The gist of the rules in a nutshell is that a bhikṣu who is under no disability will get precedence over a bhikṣu undergoing punishment, in every respect, such as, seat, walking in the enclosure (caṅkramaṇa), etc. The bhikṣu undergoing punishment was debarred from performing any ecclesiastical act and his duty was to clean the vihāra and the drains, to light the lamps and do such other works, but he could sing hymns in praise of Buddha. After serving the other monks, he could take his meals. He was required to take care of the topes and to apprise the bhikṣus of the poṣadha days. He was to keep informed all

1 Vinaya Piṭaka, vol. II, pp. 51-72.

the incoming bhikṣus that he was undergoing the punishment. He was to wash their feet and look to their comforts. He was to get his share of the gifts to the Saṅgha after every one else (folios 293b⁷-296a⁶, Snarthang ed.).

Spo-ba (parivāsa) could be inflicted by a body of four bhikṣus under no disability, and a pārivāsika bhikṣu could live only in a vihāra in which there were other bhikṣus under no disability. In case of necessity, with the formal permission of other bhikṣus, spo-ba (parivāsa) might temporarily be kept under suspension but this period was to be made good later on (folios 296a⁷-298b⁷, Snarthang ed.).

The Tibetan text corresponds to the Pārivāsikakkhandhaka of the *Cullavagga*[1]. Unlike Pāli, it introduces a story in the beginning. Both the versions agree fairly as to the duties of a pārivāsika bhikṣu, the procedure for temporarily keeping the parivāsa (spo-ba) in suspension, and so forth. Further, we have the Pārivāsikakkhandhaka immediately after the Kammakkhandkaka in the Pāli version.

Poṣadhasthāpanavastu

The Poṣadhasthāpanavastu (Gso-sbyoṅ-gzhag-paḥi-gzhi) appears in vol. Ga, folios 298b⁷-306b¹ of the Snarthang ed. while in the Sde-dge ed. folios 182a³-187a¹.

This chapter describes the manner in which the guilt of the members attending the gso-sbyoṅ (poṣadha) is to be ascertained and it also describes the five classes of members of the Saṅgha described as (i) the unabashed, *i.e.*, those who are immodest and sinful, (ii) the deaf-mute, *i.e.*, those who are not versed in the Sūtra, Vinaya and Mātṛkā, (iii) advocates of democracy, *i.e.*, those who want everything in the Saṅgha to be decided by the vote of all its members; (iv) worldly, *i.e.*, those who desire the earthly welfare of the general public; and (v) supramundane, *i.e.*, the novice and the perfect (eight in all) who seek after the supramundane welfare.[2]

1 Vinaya Piṭaka, vol. II, pp. 31-37.

2 Folios 306a¹-306b¹, Snarthang ed.: dge-sloṅ-dag-dge-ḥdun-ni-lṅa-po-ḥdi-dag-yin-te. Lṅa-gaṅ-zhe-na. Ṅo-tsha-med-paḥi-dge-ḥdun-daṅ. Lug-ltar-lkugs-paḥi-dge-ḥdun-daṅ. Tshogs-kyi-dge-ḥdun-daṅ. Kun-rdsob-kyi-dge-ḥdun-daṅ. Don-dam-paḥi-dge-ḥdun daṅ. Ṅo-tsha-med-paḥi-dge-ḥdun-gaṅ-zhe-na.

The *Prātimokṣa Sūtra* (So-sor-thar-paḥi-mdo) had to be read out once every fortnight before the assembly and all the bhikṣus attending it were to be pure. Once the supervisor of monks in a monastery (dge-skos) requested the chief of the Saṅgha (dge-ḥdun-gyi-gnas-brtan) to hold the Prātimokṣa assembly as that was the day for it. The chief of the Saṅgha (dge-ḥdun-gyi-gnas-brtan) refused saying that all the bhikṣus were not pure and on supervisor's requesting him to say how he came to know of it, he replied that he obtained the knowledge by supernatural vision, and further told him (supervisor of monks) that he also was not pure. This matter came to the knowledge of Lord Buddha and that was the occasion for his formulating rules for interdiction of the Prātimokṣa assembly. The main reason for not holding it was the impurity of any of the bhikṣus but the impurity had to be ascertained definitely and that not by supernatural vision; no reliance also should be placed on hearsay or on mere suspicion (folios 299a[8]-300a[1], Snarthang ed.).

Buddha laid down a definite procedure for ascertaining pārājikās (pham-par-ḥgur-ba) or other offences of a bhikṣu and he also laid down rules as to the mode of their disclosure (folios 300a[1]-306a[1], Snarthang ed.).

The Tibetan text corresponds to the Pātimokkhaṭhapanakkhandhaka of the *Cullavagga*[1]. Both the versions open with a story, but the stories are different. From Pāli we learn that Ānanda requested Buddha to hold the Prātimokṣa ceremony and Mahāmoggallāna ascertained the purity of the monks of the assembly by his supernatural power which was not considered to be improper, but in the Tibetan resorting to supernatural powers was deprecated. There is, however, a general agreement between the versions as to the causes for interdiction of the poṣadha ceremony.

Gaṅ-la-dge - sloṅ-thams-cad-tshul - khrims- ḥtshal-zhiṅ-sdig-paḥi-chos-daṅ-ldan-paḥo. Lug-ltar-lkugs-paḥi-dge-ḥdun-gaṅ-zhe-na. Gaṅ-na - mdo-sde-ḥdsin-pa-ma-yin. Ḥdul-ba-ḥdsin pa-ma-yin. Ma-mo-ḥdsin-pa-ma-yin-paḥo. Tshogs-kyi-dge-ḥdun-gaṅ-zhe-na. Gaṅ-na-tshogs-daṅ-ḥbrel - bas-las-rnams-byed-paḥo. Kun-rdsob-kyi-dge-ḥdun-gaṅ-zhe-na. So-soḥi-skye-bo-dge-ba-daṅ-ldan-pa-thams-cad-do. Don-dam-paḥi-dge-ḥdun-gaṅ-zhe-na. Slob-pa-daṅ-mi-slob-paḥi-skyes-bu-gaṅ-zag-brgyad-do.

1 Vinaya Piṭaka, vol. II, pp. 236-252.

Śayanāsanavastu

The Śayanāsanavastu (Gnas-mal-gyi-gzhi) appears in vol. Ga, folios $306b^1$-$365b^2$ of the Snarthang ed. while in the Sde-dge ed. folios $187a^1$-$222a^5$.

This chapter lays down rules for the construction of ārāmas and the mode of furnishing them for the residence of the bhikṣus. It also lays down the rules of precedence as to seats and so forth among the bhikṣus.

The question arose in this way: the bhikṣus could not agree as to who was to get the first seat, first food and so forth, among them. Some said that a member of the Śākya family should get the precedence; some those coming from brahmin families; some others that those coming from rich families; and yet others, those who were the most learned in the Buddhist canonical literature. The matter came to the notice of Lord Buddha and he ruled that the one who had been the longest ordained, *i.e.*, one who had passed the largest number of rains since his ordination, should get the precedence in seat, food, and the like. But a bhikṣu undergoing punishment was not entitled to any such courtesy (folios $306b^3$-$310a^4$, Snarthang ed.).

Buddha illustrated his direction in this matter by a story from his previous life. In days gone by, in a forest in Kāśi there lived a partridge (goṅ-ma-sreg), a hare (ri-boṅ), a monkey (sprehu) and an elephant (gaṅ-po-che). The partridge (goṅ-ma-sreg) was the oldest amongst them and they all agreed to follow his directions. They all observed the five śīlas (rules of conduct) and on account of their piety, the heavens rained and the lands brought forth bumper crops. And he brought the story to a conclusion by saying, "when the birds of the air and the beasts of the earth can live in such concord and harmony, why can not the bhikṣus?" Buddha said that the partridge was he himself in one of his previous lives, the hare was Śāriputra, the monkey was Maudgalyāyana and the elephant was Ānanda (folios $310a^4$-$314b^7$,Snarthang ed.).

A householder of Benares named Dge-bzaṅ wanted to construct a vihāra for the residence of the bhikṣus, and it was in that connection that Buddha formulated rules for making rooms and the mode of furnishing them (folios $316a^3$-$317a^3$, Snarthang ed.).

In this chapter we also find the life-history of Anāthapiṇḍada (Mgon-med-zas-sbyin) which is shortly this :

Bzaṅ-sbyin alias Anāthapiṇḍada (Mgon-med-zas-sbyin) was the son of Sbyin-pa, a rich merchant of Śrāvastī (Mñan-yod). In his boyhood he used to give away all his ornaments to anyone who asked for them, and to prevent it, his parents would not let him stir out of the house. One day, however, the boy went to bathe in the river Ajiravatī. He dived into the river and dragged out of it four iron-jars full of gold, to the immense surprise of his parents. After the death of his parents, he became the head of the family and had seven sons of whom Legs-skyes was the last. His friend Sbraṅ-rtsiḥi-phuṅ-po died after negotiating Legs-skyes' marriage with the daughter of a rich merchant of Rājagṛha (Rgyal-poḥi-khab). On the occasion of the marriage Anāthapiṇḍada went to Rājagṛha to marry his son and stopped at the house of the merchant. He found the merchant busy in making arrangements for feeding Buddha and his disciples. On hearing Buddha's name, he became desirous of meeting him who was then staying in the cremation-ground (dur-khrod). Towards the end of the night he started for the cremation-ground (dur-khrod), and on the way met his deceased friend Sbraṅ-rtsiḥi-phuṅ-po who had been reborn as a god, and with his assistance he met Lord Buddha and was converted into his religion. He became one of his lay disciples and with the assistance of Śāriputra he erected a vihāra in Jetavana at Śrāvastī (Mñan-yod) [folios 317a^{3}-326b^{1}, Snarthang ed.].

After this many other lay devotees constructed ārāmas for the residence of bhikṣus. Buddha permitted the bhikṣus to use different kinds of seats, beds and other articles of furniture. He further formulated rules as to the people who were to be accommodated in the Saṅgha, as to the person who would allot lodging-places to the bhikṣus, the manner in which he would allot the lodging-places, the period for which the bhikṣus would retain the lodging-places allotted to them and the number of allotments to be made. In this connection many office-bearers came into existence, and rules for the guidance of the bhikṣus were framed (folios 326b^{1}-365b^{2}, Snarthang ed.).

The Tibetan text corresponds to the Senāsanakkhandhaka of the

Cullavagga[1]. Both the versions—Tibetan and Pāli—are substantially the same. There are, of course, certain minor differences. In the Tibetan text the precedence as to seat, food, and the like, among the bhikṣus in the ārāma is followed by the story of a partridge, a hare, a monkey and an elephant, and it has been narrated before the construction of the ārāma for the residence of the bhikṣus, in the Pāli text the story comes after the construction of the vihāra and the story is that of a partridge, a monkey and an elephant—the hare being left out. Further, our Tibetan text gives us the life-history of Anāthapiṇḍada but the Pāli text the story of his conversion only.

Adhikaraṇavastu

The Adhikaraṇavastu (Rtsod-paḥi-gzhi) appears in vol. Ga, folios $365b^{3}$-$418b^{3}$ of the Snarthang ed. while in the *S*de-dge ed. folios $222a^{5}$-$255b^{1}$.

In this section are related the events which led to the formation of the order of nuns followed by the rules to be observed for settlement of disputes among monks.

In folios $365b^{5}$-$375b^{2}$, Snarthang ed. are recounted the stories of Śākya women striving to obtain permission of Buddha to get into the Saṅgha during his sojourn at Kapilavastu (Ser-skyaḥi-gzhi) and of the princess Mu-tig-can, daughter of the king of Ceylon (Siṅ-ga-laḥi-gliṅ).

When Lord Buddha was residing at Kapilavastu (Ser-skyaḥi-gzhi), he expounded his doctrine to the Śākyas and to king Śuddhodana (rgyal-po-zas-gtsaṅ) and gained a large number of disciples. Now Miṅ-chen (Mahānāma) returned home in great ecstacy after hearing one of the discourses of Buddha. His wife noticed the ecstatic condition of her husband and enquired the reason for it. He told her everything and said that Buddha was their redeemer. His wife retorted, "Buddha is the redeemer of men, and not of women"[2] Miṅ-chen said in reply, "Don't say so. He blesses all beings"[3]. He advised her to listen to his teachings.

1 Vinaya Piṭaka, vol. II, pp. 146-179.

2 & 3 Folio $366b^{2-3}$, Snarthang ed.: skyes-pa-nam-kyi-phyir-lags-so. Bud-med-rnams-kyi-phyir-ni-ma-lags-so. Des-smras-pa. Bzaṅ-mo-de-skad-ma-smra-śig. Bcom-ldan-ḥdas-ni-sems-can-thams-cad-la-phan-pa-daṅ.

Miṅ-chen (Mahānāma), through the intercession of Mahāprajāpatī Gautamī (Skye-dguḥi-bdag-chen-mo), obtained the permission of king Śuddhodana (rgyal-po-zas-gtsaṅ) for women to enter the banyan grove (nya-gro-dhaḥi-kun-dgaḥ-ra-ba) for listening to the teachings of Buddha. Miṅ-chen's wife was proceeding to the grove, wearing all her ornaments and was rebuked by the disciple of Buddha for this. So she made over the ornaments to her maid-servant and asked her to take them back home. The woman was so eager to listen to the teachings of Buddha that she was deeply mortified at this order and died of the shock on the way.

This woman was born subsequently as a daughter of the king of Ceylon (Siṅ-ga-laḥi-gliṅ) and Mu-tig-can was her name. Some merchants came to the island and from them she heard about Lord Buddha and his teachings. Through them she sent a letter to Buddha, praying to be imbued in his nectareous doctrine. The Bleasẹd One understood her and sent a symbol to her through those merchants—on the top and bottom of which were written some verses eulogising the holy life and the fundamentals of the doctrine respectively. The merchants made over the symbol to her saying that whosover observed these rules was sure to attain immortality. Mu-tig-can accepted the symbol with thanks and began to observe the rules. She sent immense riches as her presents to Lord Buddha through those merchants.

The chapter presents us with the disputes among the bhikṣus and the occasions for them. This is followed by an enumeration of the different modes of settlement of disputes, *viz.*, (i) Mṅon-sum-du-ḥdul-bar-ḥos-pa (sammukhavinaya), (ii) dran-pas-ḥdul-bar-ḥos-pa (smṛtivinaya), (iii) ma-myos-par-ḥdul-bar-ḥos-pa (amūḍhavinaya), (iv) gaṅ-tshul-śiṅ-maṅ-po-sbyin (yadbhūyasikīya), (v) deḥi-ṅo-bo-ñid-tshol-du-gzhug-par-ḥos-pa (tatsvabhāvaiṣīya), (vi) rtsba-bkram-pa-lta-bur-ḥos-pa (tṛṇaprastāraka) and (vii) khas-blaṅs-bar-ḥos-pa (pratijñā-kāraka).[1]

They are explained as follows :—

(i) Mṅon-sum-du-ḥdul-bar-ḥos-pa (sammukhavinaya)—Here the dispute is settled in the following ways:—(a) in the presence of the offending monk, or (b) in the presence of

1 Cf. *Mahāvyutpatti*, ed. Sakaki, CCLXIII, p. 555.

the Saṅgha, or (c) according to the rules laid down in the Dharma and Vinaya.

(ii) Dran-pas-ḥdul-bar-ḥos-pa (smṛtivinaya)—When a monk has been charged with any misconduct of which he is really innocent, he should be asked to appear before the Saṅgha to repudiate his guilt and thereby to prove his innocence.

(iii) Ma-myos-par-ḥdul-bar-ḥos-pa (amūḍhavinaya)—When a monk has been charged with any offence committed during insanity, he should be asked to appear before the Saṅgha to confess his offence and to express regret for it committed while insane.

(iv) Gaṅ-tshul-śiṅ-maṅ-po-sbyin (yadbhūyasikīya)—is a mode of settlement of disputes by the vote of majority, voting being done by means of śalākā (marked pieces of wood). It is adopted only on the failure of the procedure no. (i).

(v) Deḥi-ṅo-bo-ñid-tshol-du-gzhug-par-ḥos-pa (tatsvabhāvaiṣīya) —This form is adopted only when a monk if interrogated, prevaricates or is guilty of obstinacy.

(vi) Rtsba-bkram-pa-lta-bur-ḥos-pa (tṛṇaprastāraka)—This form is adopted to avoid further quarrels and disputes among the monks for the good of the Saṅgha. In other words, the dispute is brought to a close by suppressing it.

(vii) Khas-blaṅs-bar-ḥos-pa (pratijñākāraka)—This form is adopted when a monk is guilty of a slight transgression. The procedure laid down is that the offending monk should approach another senior monk and confess his offence and thereby obtain absolution (folios 375b[2]-478b[3], Snarthang ed.).

The Tibetan text corresponds to the Pāli Samathakkhandhaka of the *Cullavagga*.[1] The introductory accounts in them are different—but there is a close agreement as to the modes of settlement of disputes.

Saṅghabhedakavastu

The Saṅghabhedakavastu (Dge-dun-dbyen-paḥi-gzhi), the concluding text of the Vinayavastu (Ḥdul-ba-gzhi), appears in vols. Ga,

1 Vinaya Piṭaka, vol. II, pp. 73-104.

folios 418b^{3}-478a^{3} and Ṅa, folios la-470a^{6} of the Snarthang ed. while in folios 255b^{1}-293a^{6} and la^{6}-302a^{1} respectively of the Sde-dge ed.

The topics contained in this vol, Ga, folios 418b^{3}-478a^{3}, Snarthang ed. or folios 255b^{1}-293a^{6}, Sde-dge ed. have nothing to justify the title Saṅghabhedakavastu (dge-ḥdun-dbyen-paḥi-gzhi)—the title in question has no bearing on the subject-matter at all. The names of several kings, origin of the Śākya race, birth of Śākya Gautama, his education, marriage and renunciation are the subjects dealt with in this volume. Alexander Csoma Körösi is also of the same opinion which he has expressed in these words—"The general subject is stated on the 418th leaf; but there is nothing to be found of that kind".

In folios 418b^{3}-419b^{3} is given an uddāna (synopsis) which gives us in brief the contents of the topics contained in folios 419b^{3}-478a^{3}, Snarthang ed.

When Lord Buddha was residing in the banyan grove (nya-gro-dhaḥi-kun-dgaḥ-ra-ba) at Kapilavastu (Ser-skyaḥi-gzhi), the Śākyas approached the Blessed One to hear of the origin and history of their race. He asked Mahāmaudgalyāyana (Maud-gal-gyi-bu-chen-po) to do it. He did not do it himself as the tīrthikas (heretical teachers) would speak ill of him for extolling his own clan. Mahāmaudgalyāyana (Maud-gal-gyi-bu-chen-po) narrated to them the story of the renovation of the world, of the origin of the caste, of the Śākya kings in a chronological order and of several other kings reigning in Vārāṇasī, Kimpila, Hastipura (Glaṅ-po-cheḥi-groṅ), Takṣaśīlā (Rdo-ḥjog), Kānyakubja, and the like (folios 419b^{3}-446a^{7}, Snarthang ed.).

In folios 446a^{7}-478a^{3}, Snarthang ed. are related the birth of Buddha and his meeting a diseased man on the way during his second trip to the pleasure-grove.

King Siṁhahanu's (rgyal-po-Seṅ-geḥi-ḥgram) son Śuddhodana (Zas-gtsaṅ-ma) married two daughters—Sgyu-ḥphrul (Māyā) and Sgyu-ḥphrul-chen-mo (Mahāmāyā) of king Legs-par-rab-sad of the country of Lhas-bstan. The Śākyas had made it a law that a man of their clan could take only one wife. An exception was made in the case of Śuddhodana (Zas-gtsaṅ-ma) for his having subdued the

wild tribes who raided the Śākya country (folios $446a^7$-$449b^2$, Snarthang ed.).

After the death of Siṁhahanu (Seṅ-geḥi-ḥgram) Śuddhodana (Zas-gtsaṅ-ma) became the king. Up to that time his wife Mahāmāyā (Sgyu-ḥphrul-chen-mo) had not given birth to any child (folio $449b^{2}$-^{7}, Snarthang ed.).

Bodhisattva (byaṅ-chub-sems-dpaḥ), who was then living in the Tuṣita heaven (dgaḥ-ldan-gyi-gnas), made the five preliminary examinations as to the family, the country, the time, the race and the woman, and decided to enter the womb of Mahāmāyā in the form of a white elephant with six tusks (folios $449b^7$-$454a^6$, Snarthang ed.).

One day the queen went to visit the Lumbinī garden (Lum-bi-niḥi-tshal) and the throes of birth suddenly came upon her. She gave birth to the child there who, to the great amazement of all present there, took seven steps on the ground towards each of the cardinal directions (folios $457a^4$-$458a^7$, Snarthang ed.).

On that very day four other princes were born: Gsal-rgyal (Prasenajit), son of king Rtsibs-kyis-ḥphur-tshaṅs-byin of Śrāvastī, Gzugs-can-sñiṅ-po (Bimbisāra), son of king Mahāpadma of Rājagṛha, Śar-ba, son of Dmag-brgya-pa of Kauśāmbī (Kou-śāmbī-na-rgyal-po), and Rab-snaṅ, son of Mu-khyud-mthaḥ-yas of Ujjayinī (Groṅ-khyer-ḥphags-rgyal) [folios $458b^6$-$459a^5$, Snarthang ed.].

Next we have a description of his infancy, youth, marriage with Grags-ḥdsin-ma (Yaśodharā), the daughter of Śākya Lag-na-dbyug-can (Daṇḍapāṇi), and of his pleasure-trips to the woods (folios $459a^5$-$478a^3$, Snarthang ed.).

As observed already, the Saṅghabhedakavastu (dge-ḥdun-dbyen-paḥi-gzhi) is contained in vols. Ga and Ṅa.

The present volume, *i.e.*, vol. Ṅa, opens with Gautama Buddha's third pleasure-trip to the woods when he came across a dead body carried by four men. It also describes his great renunciation, austerities, enlightenment and his first preaching at Vārāṇasī. It leaves out the history of the origin of the Śākya race and the early life of Gautama Buddha but starts' with the history of the incidents which led to his embracing the religious life. It also gives an account of the support which king Bimbisāra (Gzugs-can-sñiṅ-po)

gave to Buddha; of king Śuddhodana's (rgyal-po-zas-gtsaṅ-ma) invitation to Buddha to Kapilavastu and of his dedication of the banyan grove to Him; of Upāli's (Ñe-bar-ḥkhor) conversion; of Ānanda (Kun-dgaḥ-bo), the chief attendant of Buddha; of Gro-zhin-skyes-bye-ba-ñi-śu (Śroṇaviṃśatikoṭi), and the like (folios 1a-331b,[6] Snarthang ed.).

The subject-matter of the Saṅghabhedakavastu (dge-ḥdun-dbyen-paḥi-gzhi) properly begins with the story of Ma-skyes-dgra (Ajātaśatru) attempting to do away with the life of king Bimbisāra (Gzugs-can-sñiṅ-po) and the relevant topics run up to the end of this volume. Ma-skyes-dgra (Ajātaśatru), under the evil influence of Lhas-byin (Devadatta) tried to kill his father and shot an arrow at him, which fortunately for the king missed its mark. Lord Buddha laid the entire blame for it upon Lhas-byin (Devadatta) and illustrated the same by several stories (folios 331b[3]-336a[6], Snarthang ed.)

Gzugs-can-sñiṅ-po (Bimbisāra) thought that if Ma-skyes-dgra's (Ajātaśatru's) ambitions were satisfied, he would give up his evil ways. He, therefore, made over Campā to him but the result was that he and Lhas-byin (Devadatta) plundered the people of Campā. Then the king gave him the whole of Magadha except Rājagṛha (Rgyal-poḥi-khab) in the hope that this would satisfy his son. But this also did not bring about any change in the nature of his son. The king subsequently relinquished Rājagṛha (Rgyal-poḥi-khab) and all his treasures too in favour of his son and requested him to leave the company of the vicious Lhas-byin (Devadatta). This incensed Ma-skyes-dgra (Ajātaśatru) and he cast his father into the prison, there to die of starvation. Queen Vaidehī (Lus-ḥphags-ma) alone was permitted to visit him and she secretly gave him food and drink. Ma-skyes-dgra (Ajātaśatru), when he came to know of it, ordered her not to do so but the queen evaded the order by besmearing her body with nutritious food and carrying water in her anklets, which the incarcerated king used for his food and drink. This did not escape the notice of Ma-skyes-dgra (Ajātaśatru) and he stopped the visit of the queen to the prison altogether. But the unfortunate king lived on for sometime without any food and drink, as Lord Buddha was stopping at the Vulture's peak (bya-rgod-kyi-phuṅ-poḥi-ri) and the king could see him through the prison-window—the joy of which kept him alive. Ma-skyes-dgra (Ajātaśatru),

when he perceived this, walled up the window and mutilated the feet of his father. Buddha sent Maudgalyāyana to the prison, who entered it by his supernatural skill, to comfort the king and to assure him that he would be reborn in the Rgyal-chen-bzihi-ris-kyi-lha-rnams (Cāturmahārājikadeva) [folios 336a[6]-341a[4], Snarthang ed.].

Shortly after, Ḥchar-byed-bzan-po (Udayibhadra), son of Ma-skyes-dgra (Ajātaśatru), had a boil on his finger.[1] Ma-skyes-dgra (Ajātaśatru) put the finger into his mouth and sucked it, which broke the boil and brought great relief to his son. Queen Vaidehī (Lus-ḥphags-ma) made her appearance at the place just then and told Ma-skyes-dgra (Ajātaśatru) that his father had once done the same thing to him. Ma-skyes-dgra (Ajātaśatru) then suddenly perceived the magnitude of his guilt and felt great remorse for it, and said that he would be glad to know that his father was still alive. At this a huge crowd rushed to the prison with shouts of joy. Gzugs-can-sñiṅ-po (Bimbisāra) thought that they were coming to torment him and with a heavy sigh passed away. The wickedness of Ma-skyes-dgra (Ajātaśatru) is further illustrated by the story of his previous birth (folios 341a[6]-348b[5], Snarthang ed.).

When Ma-skyes-dgra (Ajātaśatru) became the king of Magadha, Lhas-byin (Devadatta) prayed to him to help him to become the Buddha. Buddha was then living in the place of yakṣa Kumbhira on the Vulture's peak at Rājagṛha.[2] Lhas-byin (Devadatta), with a view to killing him, caused catapult (sgyogs) to be constructed in front of his abode and engaged a large number of men to work it, and another set to kill him if the catapult men failed. The catapult men were about to set the machine in motion when they noticed that it would kill Buddha and at once they left their work, ran to Buddha, sat at his feet and were at once converted. When Lhas-byin (Devadatta) saw this, he was infuriated and flung a heavy stone from a catapult (sgyogs) aiming at Buddha. It missed its mark but a splinter struck the foot of Buddha; it began to bleed and the great physician Ḥtsho-byed

1 Folio 341a[4], Snarthang ed.: hdzub-mo-la-phol-mig-byuṅ-bas.

2 Folio 348a[5], Snarthang ed.: saṅs-rgyas-bcom-ldan-ḥdas-rgyal-poḥi-khab-bya-rgod-phuṅ-baḥi-ri-la-gnod-sbyin-kum-bhiraḥi-gnas-na-bzhugs-so.

(Jīvaka) could not stop the bleeding. Then Ḥod-sruṅ-stobs-bcu-ldan (Daśabala Kāśyapa) cried out, "Lord, if it be true that your love for your enemy is as great as that for a son, then let the bleeding stop at once"[1]. And lo ! the bleeding had stopped. The stories of the previous lives of both Buddha and Lhas-byin (Devadatta) have been recounted to explain the incident (folios 348b⁵-374b², Snarthang ed.).

King Ma-skyes-dgra (Ajātaśatru) had a very ferocious elephant called Nor-skyoṅ (Dhanapāla)[2] which trampled people to death, whenever it was brought out, and so the king had caused bells to be hung round its neck that the people might be warned by the tinkling sound. Buddha with his disciples had been invited to the house of a man at Rājagṛha (Rgyal-poḥi-khab). Lhas-byin (Devadatta) heavily bribed the elephant-driver to drive the elephant towards Buddha and his party and he himself stood on the terrace of the palace to enjoy the sight of Buddha being trampled to death. The man, who had invited Buddha heard the sound of the warning bells and at once ran to Buddha and warned him not to come. The Blessed One told him not to be afraid and started for Rājagṛha (Rgyal-poḥi-khab) with his five hundred disciples. When in the city he came face to face with the elephant, all but Ānanda (Kun-dgaḥ-bo) fled, leaving him alone. With a few words he tamed the wild elephant which meekly followed him to the house, where he was going to take his dinner. Buddha made the walls of the room transparent to enable the animal to see him from outside. But the king caused a wall to be set up between the elephant and the house to prevent him from seeing Buddha. The elephant died of grief, on being deprived of the sight of the Blessed One. Many other stories of Lhas-byin's (Devadatta's) misdeeds are recounted (folios 374b²-392b⁶, Snarthang ed.).

In folios 392b⁶-453b⁴, Snarthang ed. are related several stories of the stratagems of Lhas-byin (Devadatta) to cause schism in the Saṅgha, and of Lhas-byin (Devadatta) and Ma-skyes-dgra (Ajātaśatru), pointing

1 Folio 361b¹⁻², Snarthang ed.: bcom-ldan-khyod-kyi-thugs-la-ni-sras-daṅ-dgra-bo-mtshuṅs-śes-na. Bden-paḥi-tshig-ni-ḥdi-yi-su, Rma-yi-ḥdzag-pa-ḥchad-par-śog.

2 Cf. Vinaya Piṭaka, vol. II, p. 194: Nālagiri nāma hatthi.

out the evil effects of misdeeds, and Śākya's admonitions to Ma-skyes-dgra (Ajātaśatru).

Lhas-byin (Devadatta) led astray five hundred of the bhikṣus and was preaching to them the falsity of Buddha's doctrine, when Śāriputra exhorted them to come back to their fold and Maudgalyāyana exhibited various kinds of magical feats. They were converted, perceived their error, and followed Śāriputra and Maudgalyāyana to the Blessed One. Lhas-byin (Devadatta) with his satellites pursued the bhikṣus in the hope of bringing them back but Śāriputra and Maudgalyāyayna caused a ditch to spring up on the way which effectively stoppped the further progress of Lhas-byin (Devadatta) and his party. The misguided bhikṣus were taken back into the Saṅgha by the Blessed One on their confessing their guilt (folios $396b^{6}$-$399b^{3}$, Snarthang ed.).

Another story about Lhas-byin (Devadatta) begins:—

When Ma-skyes-dgra (Ajātaśatru) became a devotee of Buddha, he ceased from showing favours to the followers of Lhas-byin (Devadatta). Once he even prohibited Lhas-byin's (Devadatta's) entrance into his palace. Just then Lhas-byin (Devadatta) found one bhikṣuṇī, called Utpalavarṇā (Dge-sloṅ-ma-ut-palaḥi-mdog), entering the palace for alms. He thought that the king might have been influenced by her and gave her such a blow on the head that she died shortly after (folios $448a^{1}$-$449b$,^{5} Snarthang ed.).

In folios $449b^{7}$-$470a$,^{5} Snarthang ed. are recorded other nefarious designs of Lhas-byin (Devadatta) to harm Buddha.

Once Lhas-byin (Devadatta) entered the palace of king Śuddhodana (Zas-gtsaṅ-ma) to steal away Gopā, the wife of Buddha. He caught her by the hand but she threw him down from the palace-terrace. The Śākyas heard of this and wanted to kill him but they let him go away as they remembered that Buddha had predicted that Lhas-byin (Devadatta) was sure to visit hell (folios $433a^{3}$-$454b$,^{6} Snarthang ed.).

Once Lhas-byin (Devadatta) went to Yaśodharā and besought her to become his wife, which the queen sternly refused. Various other stories of Lhas-byin's (Devadatta's) misdeeds are related[1] (folios $455b^{3}$-$470a$,^{5} Snarthang ed.).

1 We cannot agree with Dr. N. Dutt (EARLY HISTORY OF THE

The Tibetan text corresponds to the Saṃghabhedakkhandhaka of the *Cullavagga.*[1] The introductory accounts are different in the versions. Our present version is more elaborate but the Pāli version is more methodical. But the accounts of Lhas-byin's (Devadatta's) misdeeds are the same in both the versions.

SPREAD OF BUDDHISM AND BUDDHIST SCHOOLS, p. 285) when he says."The subjects of the third volume are not found in the Pāli Vinaya, but appear in its Suttapiṭaka." We have seen before that the list of topics furnished in this volume relates to Vinaya materials traceable in the Vinaya Piṭaka—a comparative study of which has also been given before. Of the 12 vastus (chapters) contained in this volume, (Ga), almost all of them correspond to the Pāli Vinaya as regards their titles and contents—there is occasional difference in the narrative and in the arrangement of chapters. Only three vastus (chapters), *viz.*, the Pāṇḍulohitakavastu, the Pudgalavastu and the Poṣadhasthāpanavastu do not correspond in their titles with the Pāli Vinaya. But in our comparative study of the contents of both the versions—Tibetan and Pāli—we have already shown that though the chapter-headings are not there but the substance of them are all included in the Pāli Vinaya. The Pāṇḍulohitakavastu is identical with the Kammakkhandhaka, the Pudgalavastu with the Samuccayakkandhaka, and the Poṣadhasthāpanavastu with the Pātimokkhaṭhapanakkhandhaka of the Pāli Vinaya Piṭaka.

We have further seen that the fourth volume, *i.e.*, vol, Ṅa, containing 470 folios gives us the life of Buddha from the time of his renunciation to Devadatta's nefarious designs backed by Ajātaśatru to kill him and cause schism in the Saṅgha. The history of his life is incomplete unless the materials of the previous volume (vol. Ga) are added to it. In the Pāli Vinaya we have no such running account of the life of Buddha but the facts are there, scattered in different portions of the Vinaya Piṭaka. For example, the account of Siddhārtha's attainment of enlightenment through self-mortifications, his resolution to preach the doctrine at the exhortation of Brahmā, his departure for Benares to preach the doctrine to his five attendants, and the subsequent conversion of sixty persons to his order are all to be found in the first chapter of the *Mahāvagga* of the Vinaya Piṭaka. The subject-matter of the four volumes of the Tibetan *Vinayavastu* is covered by the Pāli *Mahāvagga* and the major portions of the Cullavagga. Therefore, the statement of Dr. N. Dutt that the *Vinayavastu* corresponds to the Pāli *Mahāvagga* alone is untenable.

1 Vinaya Piṭaka, vol. II, pp. 180-206.

It may be noted in passing that a few avadānas of the *Divyāvadāna*, such as, those of the Koṭikarṇa, Pūrṇa, Maitreya, Brāhmaṇadārikā, Stutibrāhmaṇa Indrabrāhmaṇa, Saṅgharakṣita, Nāgakumāra, Rūpāvatī, Sudhanakumāra No. 1, Sudhanakūmara No. 2, Māndhātā, Nagarāvalambikā, Meṇḍhaka No. 1, and Meṇḍhaka No. 2 are extracts from the Tibetan *Vinayavastu*.[1]

1 *A comparative analytical catalogue of the Kanjur division of the Tibetan Tripiṭaka* published by the Otani Daigaku Library, Kyoto, Japan, 1930, pp. 399ff.

APPENDIX

Important literature of the school now available

Besides the Āgama, the Vinaya and the Abhidharma literature of this school mentioned above—a complete copy of which is still a desideratum—there are other important works of this school, but only a very few exist in Sanskrit and the rest are known through Tibetan, Chinese and various other European languages.[1]

Of the works available in Sanskrit, the *Lalitavistara* is very valuable. It gives in twenty-seven chapters a running account of the life of Buddha from his existence in the Tuṣita heaven to his attainment of bodhi (enlightenment) and the delivery of the first discourse at Benares. It is a Mahāyānic work and is called the *Vaipulyasūtra.* It is also called the *Mahāvyūha* by the Sarvāstivādins. The text, although a Mahāyāna work, gives us a biography of Buddha for the sect of the Sarvāstivādins belonging to the Hīnayāna school. Prof. Winternitz[2] says, "It is very probable that the *Lalitavistara* is a recast of an older Hīnayāna text, the Buddha biography of the Sarvāstivāda school, enlarged and embellished in the spirit of the Mahāyāna."

The text opens with the Mahāyānic form of salutation and commences the story just like the Pāli suttas with the words, "Thus have I heard." A brief synopsis of Buddha's life, as given in the text, is recounted here: —

The Bodhisattva while residing in the Tuṣita heaven was exhorted to come down to this earth to save the beings from the miseries of the world (Chapter II)[3]. At this exhortation he decided to descend upon the earth for their deliverance and as usual with other Bodhisattvas, he

1 E. J. Thomas, *The History of Buddhist Thought,* Bibliography, p. 294, for works of this school.

2 *A History of Indian Literature*, vol. II, p. 252.

1 First chapter is devoted to the introduction of the text—the subject-matter begins with the second. It commences just like in the Nidānakathā where the second section (avidūre nidāna) commences—Winternitz, *A History of Indian Literature*, vol. II, p. 249.

made a preliminary survey of—(1) the country, (2) the time, (3) the race, (4) the family and (5) the woman. Taking all these into account, he decided to enter into the womb of Māyādevī, queen of king Śuddhodana of the Śākya family, as the thirty-two requisite qualities of the mother and the sixty-four of the family were found there (Chapter III).

Having thought over the family of his next appearance, the Bodhisattva ascended the great heavenly mansion called the uccadhvaja and invited all the Devaputras to listen to his religious discourse, called the Dharmālokamukhaparivarta (an Introduction to the light of the Element of Existence) before his descent upon the earth. The Devaputras of the different regions assembled and the Bodhisattva gave a discourse dealing with one hundred and eight different topics.

Immediately after the discourse, several thousand Devaputras attained the thought of enlightenment and others a true insight into religion (Chapter IV).

Now the Devaputras fell at his feet and implored him not to leave them, as when he was gone there would be no one to instruct them, and the Tuṣita heaven, without him, would be a void. The Bodhisattva consoled them and said that Bodhisattva Maitreya, who was to be the next Buddha, would expound the doctrine to them. So saying he took the diadem from his own head and placed it on that of Bodhisattva Maitreya—thus Bodhisattva Maitreya was made his viceroy of the Tuṣita heaven. He made up his mind to enter the womb of Māyādevī in the form of an elephant with six tusks. Just at that time, in the palace of the king Śuddhodana, there was the appearance of eight miraculous signs and Māyādevī also resolved to observe the poṣadha ceremony. The gods of the different regions decided to follow him to the earth to protect his future mother. Before his descent on the earth, the Bodhisattva made his body shine with effulgent light which illuminated all the different regions of the earth. The numerous Devaputras assembled there, carried the great vehicle of the Bodhisattva on their heads and shoulders and the apsaras (heavenly nymphs) followed them chanting hymns in praise of the Bodhisattva (Chapter V).

The Bodhisattva left the Tuṣita heaven on the 15th day of the full

moon, in the month of Vaiśākha, and entered the womb of his mother, who was then observing the poṣadha ceremony, in the form of an elephant with six tusks, through her right side. The queen saw it all in her dream and told all about it to king Śuddhodana.

Next morning, the sooth-sayers were called in to interpret the dream and they foretold that the queen would give birth to a son, endowed with the thirty-two auspicious signs of a great man, who would be either the sole monarch of the entire globe or a Buddha.

The gods prepared a heavenly mansion for Māyādevī to reside in comfort at the time of lying-in and a jewelled mansion in her womb for the Bodhisattva to live undefiled for ten months. They also kept constant watch on him from the time of his descent into the mother's womb.

The very sight of Māyādevī filled the hearts of all the inhabitants of Kapilavastu, as also of devaloka, nāgaloka, etc., with ecstatic joy. The sick came to her and the mere touch of her right hand, at once, cured them.

As long as the Bodhisattva was in her mother's womb, heavenly music poured forth day and night to cheer him up and peace and prosperity reigned throughout the kingdom—people were never in any distress (Chapter VI).

When the time for the great birth drew nigh, thirty-two auspicious signs appeared in the garden of king Śuddhodana, close to the royal palace. Māyādevī felt it was time for child-birth and with the permission of king Śuddhodana went to the Lumbinī garden and while there she felt the throes of child-birth. She caught hold of a branch of a plakṣa (fig) tree and stood yawning. The Bodhisattva came out through her right side and was received by Śakra, the lord of gods, and Brahmā, the lord of the earth. Two streams of water—hot and cold—poured upon his head and washed him. Then the Bodhisattva took seven steps towards each of the cardinal points of the earth.

King Śuddhodana named the child Sarvārthasiddha as from that time every wish of his was fulfilled. Queen Māyādevī died on the seventh day after the birth of the Bodhisattva and like the mothers of all Bodhisattvas she was born in the Trayatriṃśa heaven. The child was brought to Kapilavastu with great solemnity and was placed in charge

of Mahāprajāpatī Gautamī, the child's mother's sister. Thirty-two nurses were also appointed to look after him.

The sage Asita, who was then residing in the Himalayas, through his supernatural faculties came to know of the birth of the Bodhisattva and flew through the air to Kapilavastu with his nephew Naradatta to have a look at the prince. He foretold that the prince would embrace the life of a monk. Innumerable Devaputras also came to the palace of king Śuddhodana to pay homage to the Bodhisattva (Chapter VII).

It was the usual practice with the Śākyas to take their new-born babies to the temple to pay due homage to the deities of their clan. At the request of the Śākya chiefs, king Śuddhodana ordered the prince to be taken to the temple for the purpose. Mahāprajāpatī Gautamī dressed the prince for the occasion and on being asked by him told him that he would be taken to the temple to do homage to the gods of the clan. The prince smiled and said that there was no god equal to him, much less greater than him. He was, however, taken to the temple with royal pomp, but as soon as he entered it, all the gods stood up and fell at his feet (Chapter VIII).

At the request of five hundred brahmins, headed by Udāyana, father of Udāyi and family priest of king Śuddhodana, the king caused beautiful ornaments of various designs to be made and decorated the body of the prince with them but they, instead of heightening the beauty of the body, themselves looked lustreless by the side of his bright body (Chapter IX).

When the Bodhisattva had grown up, he was taken to the school in great pomp—ten thousand Śākya boys also accompanied him. But Viśvāmitra, the teacher of the school, could not bear the great beauty and glory of the Bodhisattva and fell down on the ground. Subhaṅga, a Devaputra, lifted him up from the ground and consoled him by saying, "Bodhisattvas are omniscient and they come to the school only to conform to the usual practice of the world". The boy asked the school-master which of the sixty-four scripts he would teach him. The teacher was amazed at the wisdom of the boy—he himself knew none of the scripts, not even their names (Chapter X).

The Bodhisattva, when he was of age, once went out, along with

other boys, to visit an agricultural village. After seeing the agricultural works, he retired to an adjacent garden sat down under the shadow of a Jambu tree and became absorbed in four kinds of trances. Just at that time five sages were passing through the sky but they could proceed no further, when they came just over the garden. The sages, with their supernatural faculties, realised the reason for it, got down upon the earth and paid homage to him.

King Śuddhodana, his father, came with his courtiers to the garden in search of the boy and found him, under the shadow of the Jambu tree, absorbed in deep trance and to their utter amazement they noticed that while the shadow of the other trees had moved away that of the Jambu tree had not moved (Chapter XI).

The Śākya elders—both male and female—reminded the king of the prediction of the sooth-sayers that the prince, if he would go out from the life of a house-holder would become a Buddha, and if not, the sole monarch of the world, and advised him to marry his son to a suitable maidan to obviate the possibility of his renouncing the world. The king, thereupon, decided to marry his son and five hundred Śākyas offered the palms of their daughters to the prince. The prince was consulted in the matter of selection of the bride and his choice fell upon Gopā, a daughter of Śākya Daṇḍapāṇi, according to the custom of whose family a daughter could be given in marriage only to one who excelled all others in all the various kinds of arts. A grand preparation was made for the display of mechanical arts. The prince and several Śākya youths took part in the contest, but the prince came out victorious defeating all his rivals. Daṇḍapāṇi then gave his daughter Gopā in marriage to him. The Bodhisattva began to pass his days with her in connubial bliss and happiness (Chapter XII).

While the Bodhisattva was passing his days in the palace amusing himself with the ladies, forgetful of his great mission to relieve the miseries of the world, many devas, nāgas, yakṣas, etc., came to the palace and reminded him of it and exhorted him to renounce the world. Just at that time the Bodhisattva made the king dream that the prince Siddhārtha had renounced the world and had embraced the life of a mendicant. The king, to guard against this contingency, ordered the prince to remain always in the palace, surrounded by

ladies, and built three palaces for his residence—one for the summer, one for the rains, and one for the winter—each of which was guarded by over five hundred men.

Shortly after, one day, with the permission of his father, the prince went out of the palace by the eastern gate to visit the garden, and on his way saw four strange sights, he had not seen before: (1) an old man, (2) a sick man, (3) a dead man and (4) a monk (bhikṣu)—these appearances were created by the Devaputras at the instance of the Bodhisattva. He asked the charioteer about those persons and the charioteer, inspired by the gods, revealed the truth to him. Thereupon the Bodhisattva turned back home and lost himself entirely in the contemplation of old age, sickness, death and renunciation.

The king, the prediction of the sooth-sayers was ever rankling in whose mind, heard all this and in the hope of defeating fate again ordered the prince to remain within the palace surrounded by the ladies of the harem and steeped in the enjoyment of the senses. To prevent his escape from the palace, strong guards were posted all around (Chapters XIII and XIV).

The Bodhisattva thought it improper to go away without the leave of his father and so he approached him for permission to go out of the palace and to embrace the life of a mendicant to obtain the final emancipation. The king tried his best to dissuade the prince from his difficult resolve and the prince agreed to stay at home, if the king could prevent the approach of: (1) old age, (2) disease, (3) death and (4) misfortune. The king declared that it was impossible and posted additional guards and arranged for the prince being constantly entertained by young and beautiful girls with music and concert.

The Bodhisattva woke up one night and found the young women sleeping around him—it was a gruesome sight—the sleeping women looked like corpses and this filled him with a loathing for worldly life. He got out of the palace at the dead of night, awakened Chandaka, the groom and asked him to saddle the horse, Kanthaka. The horse was brought before the Bodhisattva and he mounted it. It began to gallop away at full speed—hoofs were muffled and there was no sound of the hoofs. The city-gates opened of themselves at the instance of gods. When the day dawned, the prince got down from the horse, gave his

ornaments to Chandaks and bade him go back to the city with the horse. The prince cut off his hair with his sword and robed himself in the reddish garments of a mendicant, presented to him by Indra in the guise of a decrepit hunter.

The king and the ladies of the harem were plunged in grief, when they learnt that the prince had left them. Mahāprajāpatī Gautamī, the foster mother of the prince, fell down on the ground in a swoon. The king sent emissaries in all directions in search of the prince but it was all in vain. And their sorrow became all the more poignant, when they heard from Chandaka that it was impossible to bring back the prince until he had obtained true enlightenment (Chapter XV).

Thus attired in the ascetic's robes, the Bodhisattva commenced his peregrination and in course of it came to the hermitage of Ārāḍa Kālāma at Vaiśālī. He jointed the band of Ārāḍa's disciples—their number was three hundred at that time—and within a very short time, having undergone the necessary training, he attained the state of "Nothingness" (ākiñcanyāyatana)—this is the seventh samāpatti leading to nirvāṇa. This did not satisfy the Bodhisattva and he asked Ārāḍa Kālāma if he could teach him anything more and he said that he could not. He then left him and came to Magadha.

Now the Bodhisattva was stopping all along at the Pāṇḍava hill close to Rājagṛha, the capital of Magadha and used to go to Rājagṛha for alms. One day while he was on his begging round, king Bimbisāra saw him through the window of his palace and was struck by the brilliance of his person. On enquiry from him, the king came to learn that the sage was living on the Pāṇḍava hill and he paid him a visit there and offered him all articles of enjoyment that could make life agreeable on the earth. The Bodhisattva refused them all and said that he was in search of the highest truth. The king entreated him to teach it to him, if he ever attained it and the Bodhisattva assured him that he would (Chapter XVI).

While residing at the Pāṇḍava hill, he came to the hermitage of Udraka Rāmaputra, situated in the suburb of Rājagṛha. The sage had seven hundred disciples and he used to teach them that there is neither consciousness nor unconsciousness (naivasaṁjñānāsaṁjñāyatana)—this is the eighth samāpatti leading to nirvāṇa. The Bodhisattva became his

disciple and within a short time attained this state of the mind. This also did not satisfy him and he left. The Pañcavargīyas, *i. e.*, the five disciples of Udraka Rāmaputra also, left him and followed the Bodhisattva, hoping that he would become a Buddha in a short time.

The teachings of his two religious preceptors did not satisfy him and so he resolved to find out the path himself. In course of his wanderings he came to Gayā and lived under a tree close to the bank of the lovely river Nairañjanā. Sitting under the tree he began his ascetic practices—gradually increasing their severity. The Bodhisattva gradually reduced his food to a single kola (a kind of berry) a day and after the severest ascetic practices for six years, he became weak and emaciated and was reduced to a skeleton (Chapter XVII).

During this period of six years' severe ascetic practices on the bank of the Nairañjanā, Māra, the spirit of evil, was constantly attempting to find out defects in the Bodhisattva but he could find none and retreated dejected.

The Bodhisattva found that the severe austerities for long six years, which had reduced his body to a skeleton, were all in vain—they could not bring about the desired result. He, therefore, decided to take some food to regain his strength. At this sudden change of his method, his five followers deserted him and went to Benares.

There lived at Uruvilva, an adjacent village, a girl named Sujātā, a daughter of a village head-man and she learnt from the gods about his decision to take some food and prepared a milk-soup for him and poured it into a golden vessel. She invited the Bodhisattva to her place through her maid-servant. He came and Sujātā presented him the golden cup. He accepted it, took a bath in the Nairañjanā, put on his robes and took all the food that had been presented to him (Chapter XVIII).

After taking the food, the Bodhisattva set out for the Bodhi tree to attain his long-cherished goal. On the way he met a wood-cutter named Svastika and procured some grass from him. When he reached the tree he spread the grass under it and took his seat upon it with the following resolve:—

> "May, as long as I sit here, my body wither away,
> May the skin, the bones and the flesh decay,

But until I have attained Enlightenment
Which is hard to be secured even during many aeons,
I shall not move from this spot"[1] (Chapter XIX).

The Bodhisattva was guarded on all sides by the various gods and he caused a ray of light issue out of his body which illuminated all the ten quarters of the earth. At this the Bodhisattvas of the different regions came to the spot and sang hymns in praise of the great man. Further, he caused another ray of light to emanate from his forehead and this illuminated the places of Māra, the lord of the Kāmadhātu. Māra dreamt thirty-two dreams foreboding evil and became extremely dejected. He called all his attendants and told them the purport of his dreams and one of them called Sārthavāha, a Māraputra, requested him not to enter into a contest with the Bodhisattva. But Māra paid no heed to it, called all his hosts and led an attack against the Bodhisattva who, however, remained unperturbed. The hosts of Māra hurled rocks at him but they were turned into beautiful flowers and Māra himself hurled weapons at him but they became a garland of flowers. Māra became highly dejected and called his daughters to try their utmost to captivate the mind of the Bodhisattva—but all their wiles failed. All the plans of Māra failed and the gods sang songs in praise of the victory of the Bodhisattva (Chapters XX and XXI).

Thereafter, the Bodhisattva attained the four different kinds of trances. With mind concentrated, purified and spotless he realised true knowledge in the first watch of the night ; in the second watch he acquired knowledge and recollection of his previous births and in the last watch the knowledge of the dependent origination (pratītya-samutpāda) came to him. When the Bodhisattva attained omniscence,

1 Ihā'sane śuṣyatu me śarīram,
tvagasthimāṁsaṁ pralayaṁca yātu,
aprāpya bodhiṁ bahukalpadurllabhām,
naivāsanāt kāyamataścaliṣyate.

Cf. also *Majjhima Nikāya*, vol. I, p. 481 : kāmaṁ taco ca nahāru ca aṭṭhi ca avasissatu, sarīre upasussatu maṁsalohitaṁ, yantaṁ purisathāmena purisaviriyena purisaparakkamena pattabbaṁ na taṁ apāpuṇitvā viriyassa santhānaṁ bhavissatiti.

strange events happened—all the lokadhātus trembled six times. The gods of the different regions came to the spot of enlightenment and chanted hymns in praise of him (Chapters XXII and XXIII).

The Bodhisattva after attainment of full enlightenment remained in the same seat during the first week, contemplating dependent origination (pratītyasamutpāda). During the second week he took a long walk covering the whole earth, During the third he looked at the spot of enlightenment with his eyes firmly fixed on it. And during the fourth he took a short stroll, extending from the eastern to the western ocean. It was during the fourth week that Māra's three daughters, *viz.*, pleasure (rati), displeasure (arati) and desire (tṛṣṇā) who had been commissioned to entrap him by their charms, met with their defeat and Māra was overwhelmed with grief. He spent the fifth week—a week of heavy rain and storm—in the palace of the serpent-king Mucilinda. In the sixth week he went to a tree called Ajapāla and there, at the request of the Nirgranthas and the Ājīvakas, delivered a religious discourse. He spent the seventh and last week under a tree called Tārāyaṇa. During this period two merchants—Trapuṣa and Bhallika, two brothers—were travelling from the South to the North with five hundred carts. Their carts stopped on the way and would not move any further. A deity—a former relation of the two merchants—appeared before them and on his advice they offered rice and honey cakes to Buddha for food. But as Buddha had no vessel to receive the food, the gods of the four quarters presented him with four stone vessels and from them he took his food.

After the meal, he gave them a religious discourse and the two merchants became his lay disciples—these were the first lay disciples that we hear of in Buddhism (Chpter XXIV).

While sojourning under the Tārāyaṇa tree, Buddha considered his doctrine too deep for human intellect and therefore did not intend to preach it. But Śikhī Mahābrahmā requested him to preach it for the benefit of the human race; Buddha agreed and Śikhī Mahābrahmā overjoyed at it bowed down to his feet and vanished. Then the gods of the different regions proclaimed that Buddha would preach the doctrine for the benefit of the world (Chapter XXV).

Buddha thought of first preaching the doctrine to Udraka Rāma-

putra but learnt from a deity that the man had died a week ago. He then thought of Ārāḍa Kālāma but learnt that he also had died three days ago. Next, he thought of the Pañcabhadravargīyas (five mendicants) but learnt that they were living at Ṛṣipatana in Mṛgadāva, close to Benares. So he left Uruvilva for Benares to impart his doctrine to the group of five persons who were his companions previously, and it was there that he preached his first sermon—this is known as the Dharmacakrapravartanasūtra. It deals with the middle path and advocates neither self-mortification nor a life addicted to the pleasures of the senses. It also deals with the four noble truths: misery (duḥkha) cause of misery (samudaya), cessation of misery (nirodha), and the path leading to the cessation of misery (nirodhagāminī-pratipad). The path recommended by Buddha to all consists of eight good practices and is known as the eight-fold path. They are right view (samyak-dṛṣṭi), right resolve (samyak-saṁkalpa), right speech (samyag-vāk), right conduct (samyak-karmānta), right living (samyag-ājīva), right effort (samyag-vyāyāma), right mindfulness (samyak-smṛti) and right concentration (samyak-samādhi). This eight-fold noble path removes desire and ignorance and ultimately leads to the attainment of the goal. This gives, in short, the fundamentals of Buddhist ethics (Chapter XXVI).

Avadānaśataka

The *Avadānaśataka* is a Hīnayāna work belonging to the Sarvāstivāda school.[1] It contains a hundred avadānas[2] or heroic performances which inculcate the doctrine of the fruits of karma, *i.e.*, evil deeds produce evil fruits while good acts good fruits. The Tibetan translation of the *Avadānaśataka* is contained in the Kanjur, mDo, vol. Ha, folios 1-430a[3] of the Snarthang ed. and it is rather interesting to note that this volume, *i. e.*, vol. Ha, belonging to the Sde-dge

1 Nanjio's *Catalogue*, No. 1324 and E. J. Thomas, *History of Buddhist Thought*, bibliography, p. 294.

2 For a detailed account of the avadānas, see *Avadānaśataka*, ed. Speyer, Preface, pp. I ff and Winternitz, *A History of Indian Literature*, vol. II, pp. 277-294.

ed. does not comprise the above text but contains the translation of the *Karmaśataka* which, on the other hand, is contained in the vol. Sa of the Snarthang ed.[1] Prof. Burnouf compared the Tibetan text with the Sanskrit original and expressed the view that the translation was very literal. I have also come to the same conclusion on a comparison of the original Sanskrit with the Tibetan translation. Prof. M. Feer has translated it into French.[2] There is also a Chinese translation of the text which is now included in the Chinese Tripiṭaka. It is, however, to be noted that the Sanskrit text has got three titles, *viz.*, (1) *Avadānaśataka*, (2) *Śatāvadāna and* (3) *Śatakāvādanakathā*.[3]

The *Avadānaśataka*, which contains one hundred and three avadānas, is put into ten groups (vargas) comprising ten stories each.[4] The first and the third groups comprise tales relating to the forecasts made about the attainment of Buddhahood and Pratyekabuddhahood ; the second and the fourth narrate stories of the past and the present ; the fifth deals with the tales of pretas (hells)—some of which have got a striking resemblance with those of the Pāli *Petavatthu* ; the sixth is concerned with persons and the results of their karma (action) ; and groups (7-10) deal with persons who attained arhathood. Dr. R. L. Mitra says, "The stories are puerile and of little interest. They open and conclude in very much the same way in every case, and repetitions are frequent. The language is simple, and of the peculiar verbose style common in Nepalese Sanskrit works".

The names of avadānas of each of the ten groups (vargas) together with the Tibetan folio references[5] are given below to facilitate a comparative study of the two:—

First group (varga): (1) Pūrṇabhadra (folios 2a-4b), (2) Yaśomati (folios 4b-12a), (3) Kusīda (folios 12a-19a),

1 *Catalogue of the Tibetan Buddhist Canons*, ed. Hukuju Ui and others, No. 340 and *Asiatic Researches*, vol. XX, p. 479.

2 *Annales du Musee Guimet*, vol. XVIII.

3 *Catalogue of the Hodgson Manuscripts*, II. 19; V. 50; VII. 4.

4 Avadāna no. 5 of the first group is lost in Sanskrit but is found in Tibetan.

5 They are according to Snarthang ed.

(4) Sārthavāha (folios 19a-23b), (5) Soma[1] (folios 23b-27a), (6) Vaḍika (folios 27a-31b), (7) Padma (folios 31b-36b), (8) Pañcāla (folios 36b-40b), (9) Dhūpa (folios 40b-46a), and (10) Rājā (folios 46a-51a).

Second group (varga): (1) Nāvikā (folios 51a-54a), (2) Stambha (folios 54a-56b), (3) Snātra (folios 56b-60b), (4) Īti (folios 60b-64b), (5) Prātihārya (folios 64b-68b), (6) Pañcavārṣika (folios 68b-72b), (7) Stuti (folios 72b-79a), (8) Varada (folios 79a-82b), (9) Kāśikavastra (folios 82b-86a), and (10) Divyabhojana (folios 86a-91b).

Third group (varga): (1) Candana (folios 91b-94b), (2) Padma (folios 94b-97b), (3) Cakra (folios 97b-102a), (4) Daśaśirā (folios 102a-105b), (5) Sūkṣmatvak (Sūkṣmatvit) [folios 105b-109b], (6) Śītaprabha (folios 109b-113a), (7) Nāvikā (folios 113a-117a), (8) Gandhamādana (folios 117a-120b), (9) Nirmala (folios 120b-124a), and (10) Valgusvarā (folios 124a-127b).

Fourth group (varga): (1) Padmaka (folios 127b-131a), (2) Kabaḍa (folios 131a-134a), (3) Dharmapāla (folios 134a-136b), (4) Śibi (folios 136b-139b), (5) Surūpa (folios 139b-142b), (6) Maitrakanyaka (folios 142b-151a), (7) Śaśa (folios 151a-155b), (8) Dharmagavesī (folios 155b-160b), (9) Anāthapiṇḍada (folios 160b-163a), and (10) Subhadra (folios 163a-171b).

Fifth group (varga): (1) Guḍaśālā (folios 171b-175a), (2) Bhakta (folios 175a-177a), (3) Pānīya (folios 177a-179a), (4) Varcaghaṭa (folios 179a-181b), (5) Maudglyāyana (folios 181b-184b), (6) Uttara (folios 184b-188a), (7) Jātyandhā (folios 188a-190b), (8) Śreṣṭhī (folios 190b-193a), (9) Putrā (folios 193a-196b), and (10) Jāmbāla (folios 196b-203a).

Sixth group (varga): (1) Kṛṣṇasarpa (folios 203a-208a), (2) Candra (folios 208a-212a), (3) Sāla (folios 212a-215b),

1 This is lost in Sanskrit but preserved in Tibetan only.

(4) Śrīmatī (folios 215b-219b), (5) Vastra (folios 219b-223a), (6) Śuka (folios 223a-228b), (7) Dūta (folios 228b-233b), (8) Mahiṣa (folios 233b-237b), (9) Upoṣadha (folios 237b-241a), and (10) Haṁsa (folios 241a-244b).

Seventh group (varga): (1) Suvarṇāva (folios 244b-248b), (2) Sugandhi (folios 248b-251b), (3) Vapuṣmān (folios 251b-255a), (4) Balavān (folios 255a-258a), (5) Priya (folios 258a-261b), (6) Padmākṣa (folios 261b-264b), (7) Dundubhisvara (folios 265b-268b), (8) Putrā (folios 268b-272a), (9) Sūrya (folios 272a-276a), and (10) Mallapatākā (folios 276a-280a).

Eighth group (varga): (1) Suprabhā (folios 280a-284a), (2) Supriyā (folios 284a-289a), (3) Śukla (folios 289a-293a), (4) Somā (folios 293a-297a), (5) Kuvalayā (folios 297a-302b), (6) Kāśikasundarī (folios 302b-306a), (7) Muktā (folios 306a-310a), (8) Kacaṅgalā (folios 310a-313a), (9) Kṣemā (folios 313a-318b), (10)Virūpā (folios 318b-323b).

Ninth group (varga): (1) Samudra (folios 323b-328a), (2) Sumanā (folios 328a-331a), (3) Hiraṇyapāṇi (folios 331a-336a), (4) Tripiṭa (folios 336a-339b), (5) Yaśomitra (folios 339b-343b), (6) Aupapāduka (folios 343b-350b), (7) Śobhita (folios 350b-354a), (8) Kapphiṇa (folios 354a-360a), (9) Bhadrika (folios 360a-364b), and (10) Rāṣṭrapāla (folios 364b-370b).

Tenth group (varga): (1) Subhūti (folios 370b-374b), (2) Sthavira (folios 374b-383b), (3) Hastaka (folios 383b-387a), (4) Lekuñcika (folios 387a-392b), (5) Saṁsāra (folios 392b-395b), (6) Guptika (folios 395b-400b), (7) Virūpa (folios 400b-404a), (8) Gaṅgika (folios 404a-409b), (9) Dīrghanakha (folios 409b-417b), and (10) Saṁgīti (folios 417b-430a).

Divyāvadāna

The *Divyāvadāna*[1] is a work belonging to the Sarvāstivāda school and contains thirty-eight avadānas. Prof. Burnouf has translated a good

1 Ed. Cowell and Neil.

many of the avadānas of this work into French[1]. It is written in almost correct Pāṇinian Sanskrit. The stories are written by various authors; some of them contain a large number of grammatical irregularities, while others are in genuine kāvya style[2]. Dr. Speyer[3] has pointed out that there are oft-quoted passages common to the *Divyāvadāna* and the *Avadānaśataka*. Many of the stories also open and close just in the same way as in the *Avadānaśataka*. They are probably derived from a common source—the Vinaya of the Mūlasarvāstivāda School. Prof. S. Lévi has pointed out that many of the legends (avadānas) have been borrowed from the Vinaya of the Mūlasarvāstivādins.

Out of the thirty-eight avadānas, there are as many as twenty which have their counterparts in the Dulva (Tibetan Vinaya). They are as follows: (1) Koṭikarṇa, (2) Pūrṇa, (3) Maitreya, (4) Brāhmaṇadārikā, (5) Stutibrāhmaṇa, (6) Indrabrāhmaṇa, (7) Nagarāvalambikā, (8) Meṇḍhaka(1), (9) Meṇḍhaka(2), (10) Prātihāryasūtra, (11) Svāgata, (12) Māndhātā, (13) Sahasodgata, (14) Saṁgharakṣita, (15) Nāgakumāra, (16) Sudhanakumāra(1), (17) Sudhanakūmara(2), (18) Rūpāvatī, (19) Cūḍāpakṣa, and (20) Rudrāyaṇa[4]. Thus the work contains tales mainly derived from the Mūlasarvāstivādin Vinaya.

We are not positive about the title of this work. Prof. Bendall says, "The title is wanting in the colophons of the different tales in the original manuscript[5]". The editors[6] of the present text have also admitted that the title is doubtful, although following Burnouf, they have used this title. There is a text called the *Divyāvadānamālā*, in manuscript only, referred to by Dr. R. L. Mitra, but it also differs widely from our present text[7], but the text, preserved in Paris

1 *Introduction a l'histoire du Buddhisme Indien.*

2 *Divyāvadāna*, ed. Cowell & Neil, preface, pp. VII, VIII.

3 Introduction to the *Avadānaśataka*, pt. II, pp. XVI, XVII.

4 *A comparative analytical catalogue of the Kanjur division of the Tibetan Tripiṭaka* published by the Otani Daigaku library Kyoto, Japan, 1930.

5 *Divyāvadāna*, ed. Cowell & Neil, preface, p. VIII, fn. 1.

6 *Ibid*, preface, p. VIII,

7 *Nepalese Buddhist Literature*, pp. 304-316.

manuscripts, however, agrees partially with our text[1]. So there is still some doubt and uncertainty about the title of the text.

Karmaśataka

The *Karmaśataka* is preserved in Tibetan translation[2]—the Sanskrit original is lost. There are tales reccunting the merits and demerits of persons in their previous births. There is a summary of the Tibetan text in French by L. Feer.[3] As already pointed out, the *Karmaśataka* is contained in the volume Ha of the Sde-dge ed.

Damamukha

The *Damamukha* is also preserved in Tibetan translation,[4] Sanskrit original being lost. There are various tales narrating deeds, foolish and wise, of various persons. It seems to be a translation from Chinese.[5]

1 Cambridge ed., pp. 663 ff.
2 Vols. Śa and Sa (upto folio 96), Snarthang ed.
3 *J. A.*, 1901.
4 Vol. Sa, folios 196-464, Snarthang ed.
5 *Asiatic Researches*, vol. XX, p. 480.

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